ASIATIC RESEARCHES;

OR,

TRANSACTIONS

OF THE

SOCIETY

INSTITUTED IN BENGAL,

FOR INQUIRING INTO THE

HISTORY AND ANTIQUITIES, THE ARTS, SCIENCES, AND LITERATURE

OF

ASIA.

VOLUME THE SEVENTH.

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Suggested by Professor Bruns *of Helmstadt.*

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(*Proposed by Mr.* MARSDEN.)

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(Proposed in compliance with the request of an anonymous correspondent, published in the Asiatic Annual Register for 1799.)

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TRANSACTIONS

OF THE

ASIATIC SOCIETY.

I.

ON THE

Courſe of the GANGES *through* BENGAL.

BY MAJOR R. H. COLEBROOKE.

THE frequent alterations in the courſe of the Ganges, and of other rivers which flow through Bengal, have been a ſubject of wonder to the generality of Europeans reſiding in theſe provinces; although to the natives, who have long witneſſed ſuch changes, the moſt remarkable encroachments of the rivers, and deviations of their ſtreams, are productive of little ſurpriſe.

IT is chiefly during the periodical floods, or while the waters are draining off, that the greateſt miſchief is done; and if it be conſidered, that at the diſtance of two hundred miles from the Sea, there is a difference

of more than twenty-five feet* in the perpendicular height of the waters, at this ſeaſon, while at the outlets of the rivers (excepting the effect of the tides) they preſerve nearly the ſame level at all ſeaſons, ſome idea may be formed of the increaſed velocity with which the water will run off, and of the havoc which it will make on the banks. Accordingly, it is not unuſual to find, when the rainy ſeaſon is over, large portions of the bank ſunk into the channel; nay, even whole fields and plantations have been ſometimes deſtroyed; and trees, which, with the growth of a century, had acquired ſtrength to reſiſt the moſt violent ſtorms, have been ſuddenly undermined, and hurled into the ſtream.

The encroachments, however, are as often carried on gradually, and that partly in the dry ſeaſon; at which time the natives have leiſure to remove their effects, and change the ſites of their dwellings, if too near the ſteep and crumbling banks. I have ſeen whole villages thus deſerted, the inhabitants of which had rebuilt their huts on ſafer ſpots inland, or had removed entirely to ſome neigbouring village or town.† Along the banks of the Ganges, where the depredations of the ſtream are greateſt, the people are ſo accuſtomed to ſuch removals, that they build their huts with ſuch light materials only, as they can, upon emergency, carry off with eaſe; and a brick or mud wall is ſcarcely ever to be met with in ſuch ſituations.

The

* This ſubject has already employed the pen of Major Rennell: See his Account of the Ganges and Burrampooter Rivers, in the Philoſophical Tranſactions for 1781; alſo republiſhed in his Memoir of a Map of Hindoſtan; but it is preſumed, neverthel eſs, that any additional remarks, or detail of facts, relating to ſo curious a ſubject, will not be thought ſuperfluous nor unintereſting.

† The Topography, I might almoſt ſay the Geography, of a large portion of the country, will be liable to perpetual fluctuation from this cauſe: as the face of the country is not only altered by the rivers, but the villages are ſometimes removed from one ſide to the other; ſome are completely deſtroyed, and new villages are continually riſing up in other ſpots.

The unfettled ftate of the rivers in Bengal may be attributed alfo, in a great meafure, to the loofenefs of the foil through which they flow; but the deftructive operation which Nature continually carries on in this way, is in fome degree compenfated by her bounty in forming new lands, either by alluvions on the oppofite fhore, or by iflands, which rife up in the middle of the ftream, and ultimately become connected with the main land, by the clofing up of one of the channels. If this happens on the fide where the encroachment was made, the whole force of the ftream is diverted into the oppofite channel, and the further progrefs of the river on that fide is ftopped. But if, on the contrary, the junction is formed on the fhelving fide, a much greater encroachment will take place, in confequence of the additional quantity of water which is thrown into the larger channel; and thus the river will continue to undermine and fweep away the bank, until a fimilar accident, or fome other caufe, obliges it to reaffume a more direct courfe: but I have never known an inftance where the inflection in the courfe of the Ganges has been fo great as it may commonly be obferved in the fmaller rivers, nor do I think it poffible that in a ftream of fuch magnitude it fhould ever be fo.

As every current of water will quickly depofit the particles of earth, or fand, which in its courfe it has detached from the fides, or raked up from the bottom of its bed; fo we find confiderable fhoals, and fand banks, in moft rivers; but particularly in fuch as flow through a loofe and fandy foil: accordingly the Ganges gives birth to numerous iflands, which are moftly of an extent proportioned to its vaft bulk. Having had opportunities of obferving thefe iflands, in almoft every ftage of their growth, I have been aftonifhed at the rapidity with which they have fometimes been thrown up, and at the magnitude to which they have ultimately fwelled.

A 2 When

When the inundation is gone off, and the river has ſubſided to its ordinary level in the dry ſeaſon, conſiderable ſand-banks are frequently found in places where, but the preceding year, the channel had been deep, and perfectly navigable. Theſe gatherings of ſand are ſometimes ſo conſiderable, as to divert the principal ſtream into a new, and, in general, a more direct courſe; for it is only by the encroachments on the bank that inflections in the ſtream are produced; while the ſudden alluvions, and frequent depoſitions of ſand, have a tendency to fill up the channel into which it had been diverted, and to reſtore the ſtraightneſs of its courſe. Such of the iſlands as are found, on their firſt appearance, to have any ſoil, are immediately cultivated; and water melons, cucumbers, and *ſurſoo*, or muſtard, become the produce of the firſt year. It is not uncommon even to ſee rice growing in thoſe parts where a quantity of mud has been depoſited near the water's edge.

Some of theſe iſlands, before they have acquired a degree of ſtability which might enable them to reſiſt the force of the ſtream, are entirely ſwept away; but whenſoever, by the repeated additions of ſoil, they appear to be ſufficiently firm, the natives then no longer heſitate to take poſſeſſion of them, and the new lands become an immediate ſubject of altercation and diſpute. The new ſettlers bring over their families, cattle, and effects; and having ſelected the higheſt ſpots for the ſites of their villages, they erect their dwellings with as much confidence as they would do on the main land; for, although fixed upon a ſandy foundation, the ſtratum of ſoil which is uppermoſt, being interwoven with the roots of graſs, and of other plants, and hardened by the ſun, becomes at length ſufficiently firm to reſiſt the future attacks of the river. Thus ſtrengthened and matured, theſe iſlands will continue a number of years, and may laſt during

during the lives of moſt of the new poſſeſſors; as they are, in general, liable to deſtruction, only by the ſame gradual proceſs of undermining, and encroachment, to which the banks of the river are ſubject.

When an iſland becomes ſo large, that it is not found practicable to cultivate the whole, which happens in thoſe parts of the country where the people are either leſs numerous, or have no immediate inducement to take poſſeſſion of the new land, it is ſoon overrun with reeds, long graſs, *jow*,* and *baubul*,† which form extenſive, and almoſt impenetrable, thickets, affording ſhelter to tigers, buffaloes, deer, and other wild animals. The reſt of the lands, in general, produce good paſturage; and many thouſands of oxen are bred and nouriſhed upon them. The tigers commit frequent depredations among the herds, but are ſeldom known to carry off any of the people. The fertility of the ſoil increaſing with every ſubſequent inundation, to which the burning of the reeds and graſs, in the dry ſeaſon, greatly contributes, induces the inhabitants, at length, to extend the limits of their cultivation, and to ſettle more permanently upon them.

The iſlands of the Ganges are diſtinguiſhable from the main land, by their having few or no trees, even long after a communication has been formed by the cloſing up of one of the channels, which, indeed, generally happens in a few years. The iſland called *Dera Khowaſpour*, which is one of the largeſt, has continued longer in an inſulated ſtate than any other I know; which may be attributed to its peculiar ſituation, immediately below the confluence of the Ganges and *Cooſa* rivers; the channel of the former running chiefly on the ſouth ſide; while the ſtream that iſſues from the latter, has a tendency to keep open the channel on the north ſide. It is probable that this

 iſland

* Tamarix Indica. † Mimoſa Nilotica.

iſland owes its exiſtence to both rivers; but, as is evident from its appearance, has been thrown up in the manner above deſcribed, and was not originally a part of the main land. It is $9\frac{1}{2}$ miles in length, and $2\frac{1}{2}$ acroſs in the broadeſt part, and contains about 20 ſquare miles of land, moſtly cultivated, and highly productive, with ſeveral villages. I was informed, that in the higheſt floods, the people are obliged to erect temporary huts, on pillars of wood, or ſtages; but that it is ſeldom they are reduced to that neceſſity. To the S. W. of Dera Khowaſpour is another iſland of leſs dimenſions, and entirely overrun with jow. The paſſage between is navigable, as a great part of the waters of the Cooſa flow through it.

The appearance of ſome of theſe iſlands is ſingularly rural and pleaſing, if not altogether romantic; for, although an extenſive flat can hardly come under the latter denomination, yet it may partake of a degree of wildneſs, that will pleaſe the lovers of nature; at the ſame time, that the peaceful appearance of the flocks, fields, and habitations, will give delight to the philanthropiſt. If we preſent to our imaginations a wide extended plain, with pens for cattle, and a few humble huts, whoſe tops are crowned with gourds, and the intervening ſpace highly cultivated; ſuppoſe wheat, barley, and pulſe of all ſorts, to be growing in abundance, the flowers of the latter preſenting to the eye a variety of rich tints; let us conceive numerous herds of cattle to be grazing, and a few ſcattered villages at a diſtance; ſuppoſe the horizon to bound the view, with no other remote objects than a long line of graſs *jungle*, and a few trees, which, from their great diſtance on the main land, are barely diſcernible; and we ſhall have a tolerable picture of an iſland in the Ganges. If we fancy, at the ſame time, that the lark is ſoaring, the air cool, and the ſky perfectly unclouded, we ſhall have a ſtill more lively idea of the ſtate of theſe iſlands during at leaſt ſix months of the year.

THE banks of the Ganges exhibit a variety of appearances, according to the nature of the ſoil, or the degree of force with which the current ſtrikes againſt them. In thoſe parts where the velocity of the ſtream is greateſt, and the ſoil extremely looſe, they become as perpendicular as a wall, and crumble in ſo frequently, that it is dangerous to approach them. The bank is oftentimes excavated into a number of deep bays, with projecting points between them, round which the current ruſhes with great rapidity; but is conſiderably ſlackened, and has even a retrograde motion, in the interior part of the gulph.* Some of theſe afford convenient landing places, or Gauts, where the natives perform their ablutions, water their cattle, and faſten their boats to the ſhore. In other parts, where the current is ſlack, the bank is generally found ſloping and firm. In the higher parts of the country, where a *conker* † ſoil prevails, the banks of the Ganges are not ſo liable to be undermined, and are even ſufficiently firm to reſiſt the utmoſt efforts of the ſtream; but in Bengal there are few places where a town, or village, can be eſtabliſhed on the Ganges, with any certainty of long retaining the advantage of ſuch a ſituation, as it will be liable either to be deſtroyed by the river, or, on the contrary, to be totally abandoned by it. There are ſome ſpots, however, which are not ſubject to the former inconvenience, and here the ſites of ſome principal places, and manufacturing towns, have been eſtabliſhed; as Godagary, Comerpour, Beauleah, and Surdah, built upon a ridge of high ground running along the N. E. ſide of the Ganges, and which appears to be the extreme boundary of the river on that ſide. The ſoil of

 this

* Theſe little bays or gulphs are very common in all the rivers of Bengal, and are owing, probably, to the unequal encroachment of the ſtream on the banks in thoſe places where the ſoil has the leaſt tenacity. They naturally produce a whirling motion in the current; and may poſſibly, in ſome inſtances, be the means of checking the further encroachment of the river; but I have never known an inſtance of their ſtriking out into new branches, as Major Rennell has ſuppoſed.

† A hard reddiſh calcareous earth.

this ridge is a ſtiff clay, intermixed with conker. It is probable, indeed, that the high ground on which the ancient city of Gour formerly ſtood, is a continuation of the ſame ridge, interrupted only by the courſe of the Mahanuddee River.

Along the S. W. bank of the Ganges, from Oudanullah to Horriſonker, and perhaps conſiderably further to the eaſtward, not a place occurs that can be ſaid to be permanently fixed. Bogwangola, which is a conſiderable mart for grain, and from which the city of Moorſhudabad is principally ſupplied, exhibits more the appearance of a temporary fair, or encampment, than that of a town. It has, more than once, been removed, in conſequence of the encroachment, and ſubſequent retiring of the river; upon whoſe banks, for the convenience of water carriage, and boat building, it has been always found expedient to keep it.

The Ganges, as I have hinted above, differs from the ſmaller rivers, in this particular, that its windings are never ſo intricate; for let the encroachment, which is the principal cauſe of the inflection in its courſe, be carried on during any number of years, it will ultimately be ſtopped by the iſland which grows up oppoſite to the ſide encroached on, and which, ſooner or later, will form a junction with the main land. The upper point of the iſland which divides the ſtream, does, by retarding its velocity, and obliging it to depoſit the particles of earth and ſand with which it is impregnated, quickly gather freſh matter, and ſhoot upwards; while the neareſt ſhelving point above it, either continues ſtationary, or advances to meet it. Thus the intermediate channel is gradually ſtraitened, and leſs water flows through it; at the ſame time that the increaſing ſhallowneſs of the paſſage impedes the current, and cauſes a ſtill greater precipitation of ſand.

The

The channel being, at length, completely choaked up, will, in the hot ſeaſon, be left dry; when the whole ſtream being diverted into the oppoſite channel, and glancing along the ſide of the new formed iſthmus, will ſoon, provided the river continues to fall, form a ſteep ridge. This, however, will be overflowed again, and may, for a time, afford a paſſage in the rainy ſeaſon; but it will ultimately riſe up into a formidable bank, and effectually cloſe the paſſage. The lower part of the channel, however, forms a creek, in which a conſiderable depth of water will remain for ſome time; but which receiving a freſh ſupply of matter on every enſuing flood, will be gradually filled up.

The ſurvey of part of the Ganges, on which I was deputed in 1796, gave me an opportunity of aſcertaining the moſt remarkable changes which had occurred ſince the former charts were conſtructed; the following detail of which, aided by an inſpection of the accompanying map, will, it is hoped, be ſufficient to illuſtrate and confirm the truth of the foregoing remarks.

Near *Sooty*, the great river had encroached to within a mile of that place; the diſtance, according to the old maps, having formerly been five miles; and by the reports of the oldeſt inhabitants of the neighbouring villages, it was in their remembrance, about forty years ago, reckoned four *coſs*. The narrow iſthmus between it and the Coſſimbazar river, was gradually becoming leſs, and, notwithſtanding the old paſſage by *Saddygunge*, had, in a moſt extraordinary manner, been cloſed up by a mound of ſand, yet there was ſome appearance that a new channel of communication would be formed, by the river breaking through the neck of land; the encroachment ſtill continuing, they ſaid, at the rate of an hundred yards every year. It is poſſible, however, that the encroachment may be ſtopped

ſtopped by the diverſion of the principal ſtream into another channel; as an iſland of conſiderable extent has grown up oppoſite to the ſide encroached on, and may, in time, form a junction with the main land above it, in the manner I have already pointed out. Should this take place, the river which now runs in a ſouth-weſterly direction from *Turtipour* towards *Sooty*, will reſume a direction more analagous to the general line of its courſe through Bengal; and the land which it has carried away, by encroaching on its weſtern bank, will be gradually reſtored.

The alteration which appeared in the great river near the inlet of the Baugrutty, or Coſſimbazar river, at *Mohungungé*, was no leſs conſpicuous; the main ſtream having receded conſiderably from that place within my remembrance, and a large iſland having been thrown up, which is already cultivated and inhabited. The river was encroaching on its Eaſtern bank, and appeared to be gaining ground again towards *Gour;* the walls of which city, it is well atteſted, were formerly waſhed by the Ganges.

Another conſiderable gathering of iſlands had taken place between *Rajemahl* and *Oodanullah;* and the principal ſtream which, by the maps, would appear to have run formerly cloſe to the latter place, was not, at the time of this ſurvey, nearer than $2\frac{1}{2}$ miles. The iſland neareſt to *Oodanullah* was ſeparated only from the main bank by a narrow branch, which was then fordable, and which extended to a conſiderable diſtance both above and below that place. This iſland was only cultivated in part, the reſt of the lands being overrun with a thick *jungle*, in which I was informed were deer, wild hogs, buffaloes, and tigers.*

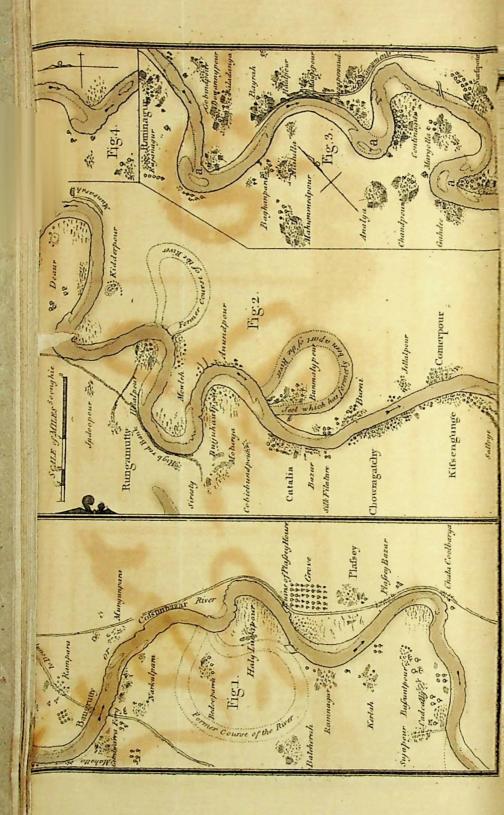
At

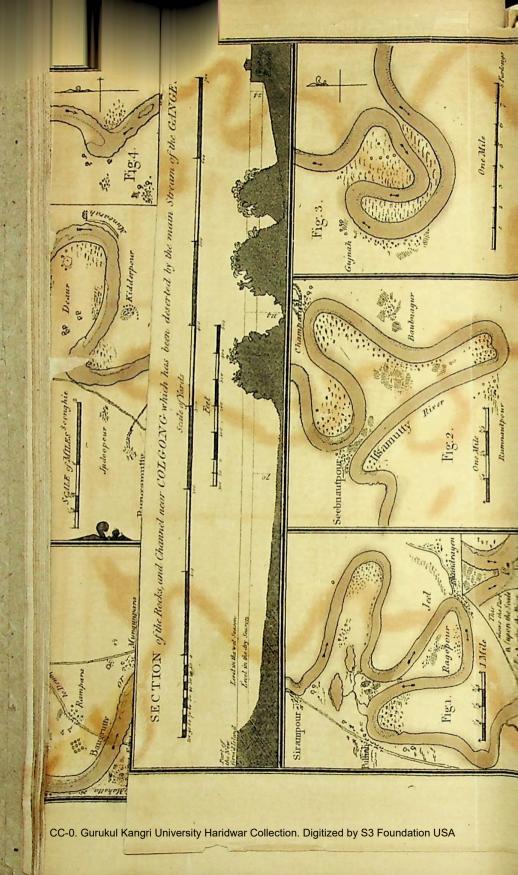
* Here I brought to and pitched a tent, to obſerve the eclipſe of the moon, on the 14th of December, 1796, I had occaſion alſo to traverſe a part of the iſland. The hills which were in view, diverſified the proſpect, while the tinkling bells of the cattle returning to their pens, at the cloſe of day, had a rural, and pleaſing effect. The ſerenity and awful ſtillneſs of the enſuing night, which was interrupted only by the wild notes and calls of various birds in the neighbouring thickets, contributed altogether to render this place one of the moſt ſingular and romantic abodes which I can well remember.

At *Rajemahl*, the projecting point on which the ruins of the ancient palace and buildings are ſeen, has for many years reſiſted the force of the current; and the maſſy piles of maſonry, ſome of which have ſubſided into the channel, have co-operated with the natural ſtrength of the bank, in repelling the efforts of the ſtream.

The *Rajemahl* Hills, from which ſeveral rocky points project into the Ganges, as at *Sicrygully*, *Pointy*, and *Pattergotta*, have for ages oppoſed the encroachments of the river; notwithſtanding which, it has more than once excavated all the looſe ſoil which lay between the projecting points. This, however, has been as often reſtored by the alluvions, and iſlands, which have grown up, and ultimately formed a junction with the bank.

The alteration of the river at *Colgong*, may be reckoned among the moſt extraordinary which have ever been obſerved in the Ganges; and of this I can ſpeak with greater confidence, if poſſible, than of thoſe abovementioned, having been an eye witneſs of the ſtate of the river at this place at four ſeveral periods, in three of which I obſerved a conſiderable difference, viz. in the dry ſeaſons of 1779, 1788, and 1796-7. I have a drawing of *Colgong*, taken by myſelf at the former of theſe periods, which repreſents the river to be a broad and open ſtream, and free from ſhallows; at the ſame time, although the three rocks near *Colgong* do not come into the view, yet I can remember that they were ſurrounded by dry land, and appeared to be at ſome little diſtance from the ſhore. This is confirmed by the old map, only that the *Boglepore* Nulla is repreſented as paſſing between the rocks and the town. In January, 1788, I found the three rocks completely inſulated, and the current ruſhing between them with great rapidity; the river having undermined and borne away the whole of the ſoil which had for many years adhered to them, and having formed a bed for itſelf, with a conſiderable depth of water, which continued for ſeveral

veral years to be the principal, and indeed the only navigable channel of the river in the dry ſeaſon. Here boats were ſrequently in imminent danger of ſtriking againſt the rocks, as during the period of the river's encroachment, and particularly in the rains, it was difficult to avoid them when coming down with the ſtream. While the river continued thus to expand itſelf, an iſland was growing up in the middle of its bed, which, when I laſt ſaw it, (in January, 1797,) extended from near *Pattergotta*, 5 miles below *Colgong*, to a conſiderable diſtance above the latter place, being altogether 8 miles in length, and 2 in breadth; and filling nearly the whole ſpace which had been occupied by the principal ſtream in the year 1779. The quantity of ſand, and ſoil, which the river muſt have depoſited to effect this, will appear prodigious, if it be conſidered, that the depth of water in the navigable part of the Ganges is frequently upwards of 70 feet; and the new iſlands had riſen to more than 20 feet above the level of the ſtream. Again, the quantity of earth which it had excavated in forming a new channel for itſelf, will appear no leſs aſtoniſhing: ſome idea of this may, however, be conceived, from the ſoundings which I cauſed to be taken near the rocks, which varied from 70 to 90 feet. If we add 24 feet for the height of the ſoil that had formerly adhered to theſe rocks, as indicated by the marks it had left, it will appear that a column of 114 feet of earth had here been removed by the ſtream.* The encroachment of the river had, however, been ultimately ſtopped by the reſiſtance it met with from a hard conker bank to the ſouth-eaſtward of theſe rocks, and by the encreaſing growth of the iſland, which had ſtraitened the upper part of the channel; and cauſed it to be choaked with ſand. Accordingly, in January, 1797, this channel reſembled more a ſtagnated creek than the branch of a great river; and, notwithſtanding the great depth of water which remained in ſome parts, it was at its upper

* See Plate I. and the Section in Plate II.

SECTION of the Rocks, and Channel near COLGONG which has been deserted by the main Stream of the GANGE.
Scale of Yards
Feet
Part of the New form'd Island
Level in the wet Season
Level in the dry Season
70
114
24
Fig. 1.
Sirampour
Pulhah
Ragepour
Jeel
1 Mile
This shews the Part upon the Scale
Fig. 2.
Seebnautpour
Champatilla
Issamutty River
Baubnagur
Rumnautpour
One Mile
Fig. 3.
Gujnah
One Mile
8 Furlongs
Fig. 4.
SCALE of MILES
Soonghie
Deaur
Jpdoopour
Kidderpour
Muncarah
Rampara
Baugrutty
Munqunpara
Mahalla
to Deaur

per inlet unnavigable for the ſmalleſt boats. The main ſtream had been diverted into the oppoſite channel, on the N. W. ſide of the iſland; ſo that boats, on their way up and down the river, did not, at this time, paſs nearer to *Colgong* than 2½ miles. The whole length of the channel which had been thus rendered in a great meaſure unnavigable, exceeded 10 miles; and I have little doubt but in a few years it will be impaſſable even in the rains.

THUS the Ganges, which for many years had flowed in a full ſtream by *Colgong*, may be ſaid now to have deſerted that place. The new iſland, which has been the principal cauſe of this diverſion of the ſtream, is hitherto but partially inhabited and cultivated, the greateſt part of it being overrun with reeds and tamariſk. The old channel exhibited a ſtriking contraſt to the appearance it formerly had, as not a ſingle boat was to be ſeen; and the ſlender ſtream which flowed in at its upper inlet, not having power to communicate any viſible motion to the vaſt body of water which remained in the lower part of the channel, it appeared, of courſe, as ſtill as a lake, or a pond; and a great part of the main bank, which had formerly been in a crumbling ſtate, had now become ſloping * and firm.

Being enabled, on my return from *Colgong*, to complete the ſurvey of the river down to *Horriſonker*, I found it, throughout a courſe of 160 miles, to differ widely from the old charts in almoſt every part: but having already mentioned the moſt remarkable changes which had occurred from *Sooty* upwards, it remains only now to give an account of ſuch as I obſerved below that place.

THE

* This is a uſual effect of the ſtagnation of water in all rivers; for as the current which bears upon a bank has a tendency to ſap and undermine it, and to render it ſteep; ſo when this cauſe no longer exiſts, the bank will gradually recover that degree of inclination which is natural to the margins of lakes, or of ſtagnated pools. The upper part of the bank being moiſtened by the rains, crumbles in, and if the current be not ſufficiently ſtrong to bear it away, will gradually ſubſide at an angle of 45 degrees, and fill up a part of the channel.

The main ſtream of the Ganges, which now paſſes near *Sooty*, runs in a ſouth-eaſterly direction, from thence towards *Comrah* and *Gobindpour*, the latter of which is cloſe on its bank. The villages of *Saddagunge*, *Singnagur*, *Banſharya*, *Burrumtola*, *Narrainpour*, *Sicollypour*, and *Soondery*, no longer exiſted according to the poſitions which were aſcribed to them in the old maps, * ſome having been entirely deſtroyed, and others re-eſtabliſhed, under the ſame or different names, acroſs the river, and partly upon the new formed iſland of *Sundeepa*.†

The quantity of land which has been here deſtroyed by the river, in the courſe of a few years, will amount, upon the moſt moderate calculation, to 40 ſquare miles, or 25,600 acres; but this is counterbalanced, in a great meaſure, by the alluvion which has taken place on the oppoſite ſhore, and by the new iſland of Sundeepa, which laſt alone contains upwards of 10 ſquare miles.

The main ſtream of the Ganges, which, by Major Rennell's map, appears to have paſſed within a mile and half of *Nabobgunge*, is now removed to a conſiderable diſtance from that place; and the channel from thence almoſt down to *Godagary*, having been a good deal contracted, in conſequence of the diverſion of the ſtream to the ſouthward of *Nilcontpour* iſland, is now conſidered as the continuation and outlet of the *Mahanuddee* river. The inflection in the courſe of the Ganges produced by the encroachment towards *Sooty*, *Comrah*, and *Gobindpour*, has encreaſed the diſtance by water from *Turtipour* to *Godagary*, in the dry ſeaſon, to 26 miles; whereas by the maps it appears to have been formerly little more than 18.

The

* See Major Rennell's Map of the Coſſimbazar Iſland.

† See the Plan which accompanies this Memoir.

The principal branch of the Ganges beyond *Gobindpour*, now runs East, and E. by N. and turning pretty sharply round the point which is opposite to the present outlet of the *Mahanundee*, runs in a due southern course by *Sultangunge*, and *Godagary*, as far as *Bogwangola*; which town, as I have hinted above, has been always liable to shift its situation. My survey ascertains it to be $3\frac{1}{2}$ miles nearer to *Moorshudabad* than it formerly stood; but of this a more precise idea may be formed, by comparing its present bearings and distance from *Godagary*, and *Bomeneah*, with those which may be deduced from Major Rennell's map of the Cossimbazar island.

	Bearing.	Dist. in Miles.
Godagary to Bogwangola, by Survey (1797)	S. 2 W.	9
Ditto to Ditto, by former Surveys,	S. 36 E.	$9\frac{1}{2}$
Bomeneah to Bogwangola, by Survey (1797)	N. 21 E.	6
Ditto to Ditto, by former Surveys,	N. 50 E.	$9\frac{1}{2}$

From *Bogwangola* the river turns to the eastward, and the stream strikes with peculiar force upon a steep and crumbling bank, which indicates that the encroachment is still carried on rapidly below that place. The appearance of this bank was such as I scarcely remembered to have seen; and it would have been dangerous to approach it in some parts, as the fragments which were, every now and then, detached from it, would have been sufficient to sink the largest boat. In dropping down with the stream, which ran at the rate of near 6 miles in the hour, I could very sensibly feel the undulations which the huge portions of the falling bank produced in the water, at the distance of upwards of a hundred yards; and the noise with which they were accompanied, might be compared to the distant rumbling of artillery, or thunder. I am convinced, that had any boat attempted to track up under this

 bank

bank at that time, it would have met with inevitable deſtruction.*

THE encroachment of the river in this part of its courſe has deſtroyed a conſiderable portion of arable land, and has been the cauſe, likewiſe, of the removal or deſtruction of the villages of *Banchdaw*, *Continagur*, *Chandabad*, *Kiſtnagur*, and probably of many others which were not inſerted in the old maps. The village of *Sangarpour*, formerly 2½ miles from the neareſt reach of the Ganges, is now cloſe to its bank; and here the river appears to occupy a part of the track which Major Rennell calls the "Old Courſe of the Ganges."

FROM hence the ſtream runs E. N. E. as far as *Allypour*, at which place, I was informed by the Zemeendar, that in his remembrance, upwards of twenty villages had been deſtroyed by the river, and that the people had moſtly ſettled on the new iſlands which within theſe few years had been forming oppoſite to his village. Indeed, the gathering of iſlands, which I had obſerved from *Burgotchy* down to this place, appeared prodigious; yet not a ſingle tree was to be ſeen on any of them; and from the colour of the thatched huts, it appeared plainly that ſome of the villages had been recently eſtabliſhed.

THE inlet to the *Culcully* river, which had formerly been at *Bogwangola*, is now removed ſeveral miles lower down. This has been a neceſſary conſequence of the Ganges ſweeping away all the land on each ſide of

* Since my return from the ſurvey, I have been informed of the loſs of ſeveral boats under this bank; which accidents have been owing probably to the imprudence of the boat-men, in not tracking on the ſhelving ſide. This, however, when there is not a clean ſhelving ſand, is attended with difficulty, and in general with delay, which induces the boat-men ſometimes to prefer the ſteep ſide, although at the riſk of being overwhelmed, and cruſhed by the falling bank.

of it to a confiderable extent, and the prefent entrance of the *Culcully* is near *Murcha*. This little river is become the thoroughfare for all boats paffing from or to the Ganges by the *Jellinghy*, the old communication between them being now entirely fhut up.

The main branch of the Ganges runs N. E. by E. to about 4 miles below *Allypour*; whence turning E. and E. by S. it paffes, as formerly, within 2 miles of *Bauleah*; being feparated only from that place by two long iflands, the uppermoft of which, called *Gopalnagur dera*, is not marked in the old maps. It is doubtful, indeed, whether it exifted at the period when the former furveys were taken. The branch which divides them runs in an E. N. E. direction towards *Bauleah*, but is not navigable for large boats in the dry feafon. The lowermoft of the two is narrower than it would appear by the old maps, but reaches almoft to *Surdah*, as it is therein reprefented.

On my approach to *Cutlamary*, I entered a new branch, through which a confiderable body of water flowed with fome rapidity; and this led me clofe to *Rajapour*, leaving *Echamarry* on the left. It would appear, on infpecting Major Rennell's map, that no fuch paffage as this had exifted formerly; and, indeed, the people informed me, that it had only lately been opened by the great river, the main ftream of which, however, continues its courfe, as heretofore, in an Eafterly direction towards *Surdah*. This was the only inftance I had obferved, of the Ganges having infulated a part of the main land, its ufual procefs of forming iflands being fuch as I have before defcribed. It is probable, neverthelefs, that the ifland of *Echamarry*, which is very extenfive, and on which are feveral other villages, may owe its exiftence to an alluvion, which took place at fome remote period; or that it might originally have been an ifland, which,

having joined itſelf to the main land, had afterwards been detached from it. I am the more inclined to this belief, as its appearance was ſimilar to other iſlands of the Ganges, there being no trees of any growth upon it, excepting the *mimoſa nilotica*, or baubul, of which there were ſeveral clumps about the villages. The breadth of the new channel varied from one to two furlongs, with a conſiderable depth of water throughout; and the banks, in ſome parts, appeared to have ſuffered great violence. In one place, particularly, I was ſtruck with their uncommon appearance; a ſlip of land, 5 furlongs in length, having detached itſelf from the main bank, and ſubſided into the channel. A ſimilar effect, although in a leſs degree, was viſible on the oppoſite ſhore; and in many other parts, huge portions of the ſoil had ſunk, and formed a double bank, the lower ledge of which was in ſome places very little above the level of the ſtream. The continuation of this branch led near *Dunyrampour*, and terminated a little beyond *Sahebnagur*, where I entered the great river again, which here runs with conſiderable velocity in a Southerly direction.

Passing *Jalabarya*,* my boatmen pointed out to me, what they called the mouth of the *Jellinghy* river, which was ſhut up with a ſolid bank acroſs the whole breadth of it; but this, in fact, muſt have been the main channel of the Ganges itſelf, which formerly ran in that direction, as the real head of the *Jellinghy* is ſeveral miles further to the ſouthward. By a ſurvey of part of the Ganges, taken by Major Rennell in the year 1764, it appears that the main ſtream ran cloſe by the town of *Jellinghy*; and in his "*Account of the Ganges and Burrampooter Rivers*," he has particularly mentioned the extraordinary encroachment of the river,

* This village is probably the *Dyrampour* of the old maps.

river, which, in his time, had gradually removed the outlet of the *Jellinghy* three quarters of a mile further down. The maps, which have been publiſhed, all repreſent the great river as running in that direction; only, that in thoſe of the *Coſſimbazar* iſland, and of the Ganges from *Surdah* to *Colligonga*,* it would appear doubtful whether the main ſtream ran on the Weſt or Eaſt ſide of the iſland of *Nipara*. There cannot be a doubt, however, that the former was the caſe, elſe the encroachment could not have happened; and it is equally certain that the caſe is now altered; for, by the junction of the upper point of the iſland with the main land, the whole ſtream has been diverted in a South-Eaſterly direction, and does not now approach nearer to the town of *Jellinghy* than $2\frac{1}{2}$ miles. The old inlet of the *Jellinghy* river has been, in conſequence, not only rendered unnavigable, but the whole of the channel between *Nipara* and the main land, viz. from *Jalabarya* down to *Dewangunge*,† near 12 miles in length, has been completely filled up, and is now cultivated. A conſiderable portion, however, of *Nipara* iſland has been waſhed away; and the remainder of it no longer exiſts under that name, but is called *Monimpour dera*. It would appear, indeed, by the direction which the main ſtream of the Ganges had ſo late as the year 1795, that it had forced a paſſage through this iſland; which ſeems the more probable, from the name of *Monimpour* being now common to the land on each ſide of it.

The main ſtream, which, in the year 1795, ran directly down to the inlet of the *Howleah* river, has, ſince that period, been directed again ſtill further to the eaſtward; and here I beheld with aſtoniſhment the

 change

* See the Bengal Atlas.

† This village having been lately eſtabliſhed, is not found in the old maps. It is ſituated near the inlet of the *Howleah* or *Comer* river, at *Mayeſconda*.

change which, in lefs than two years, had taken place; a confiderable portion of the main channel, which, at the period abovementioned, had contained nearly the whole ftream of the Ganges, being, at the time I laft faw it, fo completely filled with fands, that I hardly knew myfelf to be in the fame part of the river. The fands, in fome parts, rofe feveral feet above the level of the ftream; and the people had already begun to cultivate *furfoo* and rice, in the very fpots where the deepeft water had formerly been. Two iflands, of confiderable extent, appeared to be quite new; and the channel, in fome places, had been reduced, from the breadth of an Englifh mile, to a furlong or lefs. The main ftream, having forced its way in a new direction, did not at this time pafs nearer to the inlet of the *Howleah* than $3\frac{1}{2}$ miles, nor nearer than 2 to *Horrifonker*.

THIS remarkable change, I was informed, took place during the extraordinary inundation of 1796; at which time the floods had rifen to an unufual height in almoft every part of the country; but it muft have been chiefly while the waters were draining off, that fuch an immenfe body of fand could have been depofited. The inlet of the *Howleah* had been, in confequence, rendered fomewhat difficult of accefs, and I was obliged to make a circuit round the new iflands, of feveral miles, to get into it; but, notwithftanding the diverfion of the ftream, I found a confiderable depth of water remaining under the main bank, although fcarcely any current was vifible from *Horrifonker* to *Dewangunge*.* On my approach to this place, I was informed that the paffage was no longer practicable

* Water is found under the banks of the deferted channels of the Ganges for a confiderable time after they ceafe to be navigable in the middle of their beds, the fpace immediately under the bank being generally the laft that is filled up. I have likewife obferved that, during the growth of the iflands, the fand ufually gathers round the upper point of the ifland, and rifes to a confiderable height, before the fpace which it leaves between itfelf and the bank of the ifland is completely filled.

practicable for boats proceeding to Calcutta by the *Issamutty** river, as many shallows had been formed to a considerable distance below the inlet. The marks of the inundation were, indeed, very visible here; but in one part of the channel opposite to *Dewangunge*, where I expected to have met with the first shallow, I founded from 20 to 60 feet, in the very place where there had been a ford but two years before. This will serve to convey an idea, not only of the rapidity with which the waters of the inundation can excavate the loose soil of Bengal, but also, of the inconstant and fluctuating state of the rivers in general; for I soon found that, notwithstanding the prodigious depth of water at *Dewangunge*, the *Howleah* river had been, in an equal degree, choaked up in other parts below that place; and I met with great difficulty in passing over the shallows which had been formed, although the Budjerow in which I travelled did dot draw above two feet water.

Having now detailed the particular changes in the course of the Ganges which have come under my notice, I shall conclude this part of the subject with a few general observations concerning that river, reserving what I have to say on the smaller branches to a separate Section of this Memoir.

The Ganges, in its course through Bengal, may be said to have under its dominion a considerable portion of the flat country; for not only the channel which, at any given time, contains the principal body of its waters, but also as much of the land, on each side, as is comprehended within its collateral branches, is liable to inundation, or to be destroyed by the encroachments of the stream, may be considered as belonging to the river. We must, of course, include any track, or old channel, through which it had formerly run, and into which there is any probability of its ever returning again; as the *Baugrutty nulla* at *Gour;* the

B 3 track

* The *Issamutty* is only a continuation of the *Howleah* or *Comer* river, which lower down assumes the name of *Jaboona*, and falling in with the *Roymungul*, forms one of the principal outlets of the Ganges.

track called "Old Courfe of the Ganges," in the *Coffimbazar* ifland; or the channel which has been, within thefe few years, fo completely filled up near *Jellinghy*. Confidered in this way, the Ganges will be found to occupy a confiderable expanfe, of which a more correct idea may be formed, by taking the diftance between any two places oppofite to one another, which had formerly been, or one of which may ftill remain on the verge of, or in the vicinity of the ftream; for inftance,

	Miles.
Oodanulla to the ruins of Gour, — —	15
Furruckabad to ditto, — — —	14
Comrah to Nabobgunge, — — —	$10\frac{2}{3}$
Comerpour to Bogwangola, — —	$9\frac{1}{4}$
Extreme breadth of river bed between Jellinghy and Maizeconda, —	$9\frac{1}{2}$

If correfponding fections of the bed of the river, and neighbouring ground, were reprefented, it would probably appear, that all the land is difpofed in regular ftrata; whence we might with certainty conclude, that the whole had been at fome former periods depofited by the ftream.

The ftrata, in general, confift of clay, fand, and vegetable earth; the latter of which is always uppermoft, except when in fome extraordinary high flood, a new layer of fand is again depofited over it, by which means the ground becomes barren, or is at leaft materially injured.

The bed of the Ganges can fcarcely be faid to be permanent in any part of its courfe through Bengal. There are, however, a few places, where, from local caufes, the main channel, and deepeft water, will probably be always found; as *Monghir*, *Sultangunge*, *Pattergotta*, *Pointy*, *Sicrigully*, and *Rajemahl*; at all which places there are rocky points projecting into the ftream, and where fome parts of the bed of the river are ftony, or its banks confift of conker.

On

On the ſmaller RIVERS *and* BRANCHES *of the* GANGES.

THE tributary ſtreams of the Ganges, and the numerous channels by which it diſcharges its waters to the ſea, reſemble each other in proportion as they differ in ſize from the main river. Of the former, the *Goggra*, the *Soane*, and the *Cooſa*, may be reckoned among the largeſt; and theſe, on the ſlighteſt inſpection of the maps, will appear to flow in more direct courſes, than any of the ſmaller ſtreams in their vicinity. Of the latter, the *Coſſimbazar* and *Jellinghy* rivers, which, by their junction, form the *Hoogly*; the *Comer*, or *Iſſamutty*, which becomes the *Jaboona*; the *Gorroy*, and *Chandnah*, are the principal; but of theſe, the two laſt are only navigable throughout during the dry ſeaſon.* Such of theſe rivers as are narroweſt, are remarkable for their windings; and in this reſpect they differ materially from the large rivers, all of which have a tendency to run in more direct lines.

THE following Table exhibits a compariſon of the relative differences in the lengths of their courſes, in given ſpaces.

RIVERS.	Mean breadth of main channel	Horizontal diſtance	Length of their Courſe.	Exceſs for Windings.
	Miles	B.Miles		
Ganges, from Pointy to Bauleah, . .	.1	100	125	25
The Goggra, or Dewah. from its outlet upwards,	1	100	112	12
The Hoogly river, from Calcutta to Nuddea,	$\frac{3}{4}$	60	76	16
The Goomty, from its outlet upwards, .	$\frac{1}{4}$	100	175	75
The Iſſamutty, and Jaboona, from Dewangunge to Bauſetulla, ...	$\frac{1}{8}$	100	217	117

* There have been inſtances of all theſe rivers continuing open in their turns in the dry ſeaſon. The *Jellinghy* uſed formerly to be navigable during the whole or greateſt part of the year. The *Coſſimbazar* river was navigable in the dry ſeaſon of 1796; and the *Iſſamutty* continued ſo for ſeveral ſucceſſive years; but experience has ſhewn that they are none of them to be depended on.

In the laſt it appears, that the diſtance is more than doubled by the windings of the ſtream; and I could produce many more inſtances to ſhew, how much the ſmall rivers exceed the larger in this particular.

As all the rivers which I have mentioned flow over the ſame flat country, and ſome of them in directions almoſt parallel to each other, it is evident that they muſt have nearly the ſame declivity in equal ſpaces. We may conclude, therefore, that the ſtriking difference which is obſervable in the form of their beds, is owing to an invariable law of nature, which obliges the greater bodies of water to ſeek the moſt direct channels; while the ſmaller and more ſcanty rivulets are made to wander in various meanders, and circuitous ſweeps; ſpreading fertility, and refreſhing the plains with their moiſture. And in this, as in every other part of the creation, we ſee the bounty of Providence moſt amply manifeſted; for had the great rivers been decreed to wander like the ſmaller, they would have encroached too much on the land; while the current being conſiderably retarded, would have rendered them more liable to overflow their banks, and leſs able to drain the ſmaller ſtreams, and low grounds, of the ſuperabundance of water in high floods. Again, if the tributary ſtreams, and ſmall branches of rivers, had been direct in their courſes, they muſt have poured out their contents with ſuch rapidity, that, owing to the greater influx of water from the former, the main rivers would have been ſtill more liable to ſudden overflows; while the branches at their outlets, although, from their ſtraightneſs, better able to drain off the ſuperfluous water to the ſea, would yet have been rendered leſs fit for the purpoſes of navigation, and the convenience of man.

What I have to offer on the ſubject of the ſmaller rivers, relates more particularly to the *Baugrutty* and *Iſſamutty*

Iſſamutty, which I have ſurveyed: it may, however, be applied, in ſome meaſure, to all ſuch as flow through the plains of Bengal.

It has already been ſhewn, that the encroachments on the banks of the Ganges, which produce inflections in the courſe of that river, are ultimately ſtopped by the growth of iſlands; which connecting themſelves with the main land, have a tendency to reſtore a degree of ſtraightneſs to the channel. The ſmall rivers are liable to the ſame encroachments on their banks; but as there is not ſufficient ſpace between them for iſlands of any bulk to grow up, the effect is uſually very different; for the ſtream continuing its depredations on the ſteep ſide, and depoſiting earth and ſand on the oppoſite ſhore, produces in the end ſuch a degree of winding, as, in ſome inſtances, would appear almoſt incredible. I will particularize only a few of the moſt extraordinary caſes I have met with.

The diſtance from *Bulliah* to *Serampour*, two villages on the weſtern bank of the *Iſſamutty*, is ſomewhat leſs than a mile and a half; in the year 1795, the diſtance by water was 9 miles, ſo that, at the ordinary rate of tracking, which ſeldom exceeds 2 miles in the hour, a boat would be $4\frac{1}{2}$ hours in going from one place to the other. The river in that ſpace had ſeven diſtinct reaches, two of which were of conſiderable length; and between three others, which nearly formed a triangle, the neck of land which ſeparated the two neareſt was only 14 yards* acroſs; while the diſtance round exceeded three miles. *See Plate* II. *fig.* 1.

Higher up this river, the village of *Simnautpour* is ſituated cloſe to a narrow iſthmus, acroſs which the diſtance

* In January 1797 I found this narrow iſthmus broke through by the river, and on ſounding in the very ſpot where it had exiſted, and where the bank had been upwards of 20 feet high, I found 18 feet water. This alteration in the courſe of the *Iſſamutty* ſaves the traveller upwards of 3 miles.

diſtance is little more than a furlong; and as the village nearly fills the whole ſpace, boats paſs one ſide of it a conſiderable time before they come to the other; for the diſtance round is ſix miles. *See Plate* II. *fig.* 2.

But the moſt extraordinary of all the windings I met with, was near *Sibnibas*, where this river is projected into ſix diſtinct reaches, within the ſpace of a ſquare mile, forming a kind of *labyrinth*, ſomewhat reſembling the ſpiral form of the human ear. In this were three necks of land, the broadeſt of which little exceeded one furlong. *See Plate* II. *fig.* 3.

Every perſon who has travelled by water to the upper provinces, muſt remember the circuitous courſe of the *Baugrutty* river, and the extraordinary twiſt which it formerly had near *Plaſſey*, and alſo at *Rungamutty*,* and between *Coſſimbazar* and the city of *Moorſhudabad*. Some of theſe windings have been removed, by cutting canals acroſs the narrow necks of land, and theſe having been conſiderably widened and deepened by the ſtream, are now become the real bed of the river; the old channel being in ſuch caſes ſoon blocked up by ſands, and frequently by a ſolid bank acroſs the whole breadth of it. There is, however, no other advantage in making ſuch cuts, than that of rendering the paſſage ſomewhat ſhorter by water; for, in other reſpects, it is ſometimes attended with inconvenience to the natives who inhabit the banks of the rivers, and ſhould never be attempted, but when ſome valuable buildings, or lands, may be ſaved by it; and it is a queſtion worth conſidering, whether by ſhortening the courſe of any river, we may not render it leſs navigable; for the more a river winds, the ſlower will be its current, and conſequently its waters will not be drained off ſo ſoon. † Another effect

* See Plate III. figs. 1 and 2.

† See Mr. Mann's Treatiſe on Rivers and Canals, in the Philoſophical Tranſactions for 1779.

effect of the ſhortening of its courſe might be, that, owing to the greater rapidity of the current acting againſt the ſides in a looſe ſoil, it might too much enlarge the capacity of its bed, the effect of which would be to produce a proportionable degree of ſhallowneſs in the middle of the ſtream.* I cannot ſay that this has been the caſe at any of the places where cuts have hitherto been made; but it is not improbable that the greater velocity which they give to the current throughout, might produce ſuch an effect in other parts.

The end which is propoſed by cutting ſuch canals, is very often effected by nature alone; for the narrow iſthmus between the oppoſite reaches being gradually ſtraitened by the current waſhing away the bank on both ſides, it becomes at length too ſlender to reſiſt the preſſure of the waters in the rainy ſeaſon, and is burſt open.† This no ſooner happens, than the river widens the breach, and ſoon renders it ſufficiently capacious for the paſſage of the whole of its waters; in which caſe, the old circuitous channel is abandoned, and being ſoon ſhut up at both ends, in the manner pointed out above, continues in the form of a ſtagnated *jeel* or pool. I have ſeen ſeveral of theſe *jeels* near the banks of the *Coſſimbazar* and *Iſſamutty* rivers, ſome of which appeared to have exiſted many years; for they are not ſo liable to be filled up as the deſerted reaches of the Ganges, whoſe waters during the high floods are impregnated with a much greater quantity of ſand and mud; and as in a hot climate, the effluvia which ariſe from all ſtagnated waters muſt neceſſarily infect the air,‡ this reaſon alone ſhould ſuffice to deter us

* The great breadth of the *Coſſimbazar* river at *Moorſhudabad*, is the principal cauſe of its ſhallowneſs at that place.

† See Plate II. fig. 1; and the Note in page 25.

‡ The *Motijil* lake was formerly one of the windings of the *Coſſimbazar* river.—See Major Rennell's Memoirs. Another of theſe ſwamps, or one which might poſſibly have been a part of that river at ſome remote period, now exiſts near *Burrampour*; and an attempt, though ineffectual, was lately made to drain it, on account of its unwholeſome exhalations.

us from anticipating nature in a matter which, with ſuch apparent diſadvantages, has nothing more to recommend it, than the ſhortening by a few miles the navigation of a river.

The reaches of the ſmall rivers are not all equally winding, and liable to change; but ſome are found to run with tolerable ſtraightneſs for ſeveral miles. In ſuch parts, their channels appear to have been permanently ſettled for ages, and to have every appearance of continuing ſo; for the current proceeding at a ſlow and ſteady rate, in a direction parallel to the ſhores, does not encroach upon the banks, which are here generally ſloping, and firm. The ſites of many of the principal towns, and villages, along their banks, have been eſtabliſhed on ſuch ſpots; as *Moorſhudabad*, *Churkah*, *Chowragatchy*, *Mutyaree*, *Dyahaut*, and ſome others on the *Baugrutty;* and *Bungoung*, *Marole*, and *Taldahy*, on the *Iſſamutty*. Nor is it eaſy to conceive any thing more beautiful than the view of ſome of theſe reaches, particularly where the banks are ſhaded by large trees, and enriched with temples, *gauts*, and other buildings, or ſometimes clothed with verdure down to the water's edge.

At the turning between the ſeveral reaches, we frequently find large pools, where the water is conſiderably deeper, and where alſo the breadth of the channel is much greater than in other parts. I am inclined to think, that theſe are not always produced by the mere operation of the current, but are ſometimes owing to cavities, or ſmall lakes, which exiſted before the river, by the ſhifting of its bed, had worked a paſſage through them; particularly as in ſome we find a flat or ſhelving ſhore on the concave or outer ſide of the pool, and a ſteep jutting point at the oppoſite angle, which is the very reverſe of what is produced by the natural agency of the ſtream; for in other places we uſually find the ſteep bank deepeſt water, and conſequently the greateſt velocity of the current

current on the concave ſide of the bank, while the oppoſite ſhore is ſhelving, and the water frequently ſo ſhallow that boats cannot approach it.

Along the banks of the *Iſſamutty* river, and in a few inſtances in the courſe of the *Baugrutty*, the ſhelving points which are formed at the angles between the reaches, are overrun with thick *jungles* of long graſs, which are the uſual haunts of tigers, wild buffaloes, and other animals. But this is more commonly the caſe along the banks of the former, where the country is not only leſs cultivated, but where the more intricate windings of that river afford greater ſhelter to wild beaſts.*

The deepeſt water in theſe rivers is uſually found under the high banks, and at the angles between the ſeveral reaches; but in the ſtraight reaches, where the banks are ſloping, and the river is of a moderate breadth, the greateſt depth will always be found in the middle of the channel. I have frequently ſounded upwards of 30 feet in the *Iſſamutty*; but theſe great depths of the ſtream are of little avail, not being general; for in other parts where that river expands itſelf over a broad and ſandy bed, or where the fiſhermen drive bamboos, and draw their nets acroſs the channel, obſtructing the current, and cauſing a conſiderable accumulation of ſand, the water frequently ſhoals to 2 feet, or leſs. The ſame cauſes operate to render the *Jellinghy* and *Baugrutty* unnavigable in the dry ſeaſon, but in a ſtill greater degree, owing to the greater width of their channels.

Having now deſcribed generally the nature of the ſmall rivers and branches of the Ganges, I ſhall offer a few

* In theſe ſpots, hares, partridges, and other game, abound; but it is difficult or dangerous to attempt to ſtart them without elephants; nor is it neceſſary to do ſo, if the object of the ſportſman is merely to kill game for his table; for in the vicinity of the plantations, and along the ſkirts of the *jungles*, he will frequently find enough to ſatisfy him, without the danger of encountering a tiger.

a few hints as to the poſſibility or practicability of rendering the latter navigable at all ſeaſons, the importance of which object, if it could be attained, muſt be obvious.

The principal cauſes which obſtruct the navigation of theſe rivers, may be reduced to three: firſt, the quantity of ſands which are occaſionally thrown into their beds by the Ganges; ſecondly, the too great breadth of their channels in ſundry parts where there is not a proportionable depth; and thirdly, the caſual obſtructions which are thrown in the way of the ſtream by the fiſhermen. The firſt of theſe, it will readily be conceived, can never be prevented; but ſo long as theſe rivers continue to be the outlets of the Ganges, and to drain off a conſiderable portion of its waters, there will always be a ſtream throughout their channels during the whole year, however ſcanty it may be in ſome parts. I have never, at leaſt, known an inſtance of their being left dry in any part of their beds; excepting the *Jellinghy*, the old entrance to which, as I have mentioned before, had been entirely ſhut up, but which continues, notwithſtanding, to receive a ſupply of water from the *Culcullia*, and to maintain its communication with the Ganges through that channel.

As the ſhallows which are produced from the cauſes abovementioned are only partial, affecting only in a ſmall degree, comparatively with their lengths, the channels of theſe rivers, it might be poſſible to counteract them in ſuch a manner as to produce a more equal diſtribution of water; and as the depth which would be requiſite for boats of a moderate burthen is inconſiderable, perhaps it might be effected with much leſs labour and expence, than might at firſt be imagined.

I was led to this ſuppoſition, from frequently ſeeing that the mere operation of dragging by force a boat,

or budgerow, through any of the ſhallows, tended, by ſtirring up the ſands, to deepen the channel. If, therefore, round or flat-bottomed boats can produce ſuch an effect, in how much greater a degree might it not be done by means of a machine conſtructed for the purpoſe, which might be dragged to and fro through the ſhallow place, until a ſufficient depth of water ſhould be obtained for the paſſage of boats. If ſuch machines, which might be contrived ſomewhat in the form of a large iron rake, and occaſionally to go on wheels, were to be ſtationed at the ſeveral villages, or towns, in the vicinity of the ſhallows, it is poſſible that the Zemeendars might be induced, for a moderate conſideration, to furniſh people, or cattle, to put them in motion, whenſoever it might be neceſſary.*

WITH regard to the too great breadth of the channel, it would not ſo eaſily be remedied; but as the ſhallows which are produced from this cauſe, are few in number, and are only to be met with in ſome of the long reaches, as at *Moorſhudabad*, and *Bulleah*, it would be worth while to try how far, by filling up a part of the channel, we could prevent the expanſion of the ſtream; and, by confining it within certain limits, could accelerate the motion and depth of the water.

THE laſt cauſe of accumulation of ſand and ſhallowneſs, might be prevented, by prohibiting the natives from driving bamboos acroſs the channel for the purpoſes of fiſhing; as they have many other ways of catching fiſh, without detriment to the navigation of theſe rivers.

II. On

* Since this paper was written, a propoſal has been ſubmitted to the Government, by the Author, for attempting to keep open the *Coſſimbazar* river, or *Jellinghy*, during the dry ſeaſon.

II.

ON SINGHALA, OR CEYLON,

AND THE

Doctrines of Bhooddha;

FROM THE BOOKS OF THE SINGHALAIS.

BY

CAPTAIN MAHONY.

ACCORDING to the opinions of the *Singhalais*, and from what appears in their writings, the universe perished ten different times, and by a wonderful operation of nature was as often produced a-new. For the government of the world at those different periods, there were 22 BHOODDHAS, a proportionate number of whom belonged to each period. Besides this, the *Singhalais* assert, from record, the total destruction and regeneration of the universe many other times; the written authorities for which are no longer to be found.

For the government of the present universe, which is to be considered in addition to those above stated, five BHOODDHAS are specified; four of whom have already appeared;—KAKOOSANDEH BHOODDHA, KONAGAMMEH B—, KASERJEPPEH B—, and GAUTEMEH B—; and the fifth, MAITREE B—, is still to come. This last BHOODDHA will be born of a Braminee woman: and though the place of a BHOODDHA is now vacant in the world, yet there exists a SAHAMPATTU MAHA BRACHMA, or Supreme of all the Gods, who has it under his peculiar guidance. The last of the above-mentioned four BHOODDHAS (GAUTEMEH B—) is the one whose religion now prevails in *Ceylon*, and of whom it is here intended to make some mention.

THE

The word Bhooddha, in the *Palee* and *Singhalai* languages, implies, *Universal Knowledge or Holiness*; also *a Saint superior to all the Saints, even to the God* Maha Brachma; and is understood in these various senses by the natives of *Ceylon*.

The Bhooddhists speak of 26 heavens, which they divide in the following manner.

1st, The *Deveh Loke*, consisting of 6: 2d, the *Brachmah Loke*, consisting of 16; 5 of which are considered as Triumphant Heavens: and 3d, the *Arroopeh Loke*, consisting of 4. They say of the virtuous, "That they do not enjoy the reward of their good "deeds, until after having repeatedly died, and ap-"peared as often in the six first heavens, called *Deveh* "*Loke*; in order to be born again, in the world, to "great wealth and consequence: and having, at "length, enjoyed a fore taste of bliss in the 11 in-"ferior *Brachmah Lokes*, they ascend the 5 superior "*Brachmah Lokes*, or Triumphant Heavens; where "transmigration ends, and where they enjoy the full-"ness of glory, and the purest happiness."

Bhooddha, before his appearance as man, was a God, and the Supreme of all the Gods. At the solicitations of many of the Gods he descended on earth, and was frequently born as a man, in which character he exercised every possible virtue, by extraordinary instances of self-denial and piety. He was at length born* of Mahamaya Devee, after a pregnancy of 10 months, and had for father Sooddode'neh Raja. He lived happily with his queen Yassodera, and 40,000 concubines, for 31 years. The six next he passed in the midst of wildernesses, qualifying himself to be a Bhooddha. At the close of this period, his calling became manifest to the world, and he exercised

* In the kingdom or country called *Dumba Deeva, Madda Dése*, and the city of *Kimbool wat-pooree*.

exercifed his functions as BHOODDHA for 45 years. He died in *Coofeemarapooree*, at the Court of MALLELEH RAJA, Tuefday, the 15th of May; from which period the BHOODDHA WAROOSEH, or æra of BHOODDHA, is dated, which now (A. C. 1797) amounts to 2339 years.

BHOODDHA is not, properly fpeaking, confidered as a God, but as having been born man, and in the end of time arrived at the dignity of a BHOODDHA, on account of his great virtues, and extraordinary good qualities. The title of BHOODDHA was not conferred on him by any Superior Power; he adopted it by his own fovereign will, in the fame manner as he became man, both of which events were predicted ages before. BHOODDHA, after his death, afcended to the Hall of Glory, called *Mooktzé*, otherwife *Nirgoowané*, which is a place above, and exceeding in magnificence, the 26th heaven; there he will live for ever, in happinefs, and incorruptibility, never to be born again in the world; where his doctrine is at prefent extant, and will continue in all its fplendour for 5000 years, according to his own prophecy. Long after the lapfe of this period of 5000 years, another BHOODDHA, named MAITREE BHOODDHA, will be born: the direction or vicegerency of MAHA BRACHMA, who, as the Supreme of all the Gods, has the particular guardianfhip of the world, will ceafe after an infinite number of ages, when the univerfe will perifh, and another fucceed to it. MAHA BRACHMA will then advance by degrees through 17 heavens, which are above the 9, in the uppermoft of which he now refides, until he at length acquires all the qualifications to become a BHOODDHA.

THE learned *Singhalais* do not acknowledge, in their writings, a Supreme Being, prefiding over, and the author of the univerfe. They advert only to a SAHAMPATTEE MAHA BRACHMA, who is the firft and Supreme of all the Gods, and fay, that he, as well as the hoft

hoſt of Gods inferior to him, and their attendants, have neither fleſh or bones, nor bodies poſſeſſing any degree of conſiſtency, though apparently with hair on their heads, and teeth in their mouths: and their ſkins are impregnated with the moſt luminous and brilliant qualities.—They aſſert a firſt Cauſe, however, under the vague denomination of *Nature*.

In ſupport of their denial of a Supreme Power, who created heaven and earth, they urge, "that if there exiſted ſuch a creator, the world would not periſh, and be annihilated; on the contrary, he would be careful to guard it in ſafety, and preſerve it from corruptibility." In the firſt inſtance, Bhooddha interferes in the government of the world; next to him, Sahampattee Maha Brachma; and afterwards the reſpective Gods, as they are, by their relative qualifications, empowered.

The world, ſay they, periſhed frequently in former times, and was produced a-new by the operations of the above power: Gods and men from the ſame ſource. The latter, on dying, aſcend the ſix Inferior Heavens, or *Deveh Loke;* are judged according to their merits, by one of the moſt inferior Gods, name Yammeh Raja, in the lower heaven, *Pavenirm Mitehwaſſeh warteyeh*, and regenerate of themſelves, on the earth, either as men or brutes; which regeneration continues until they arrive at the *Brachmah Loke*, or the Heavens of the Superior Gods; and ſo on, by degrees, at the Triumphant Heavens, until they at length reach the Supreme Heaven, or *Arroopeh Loke*. Properly ſpeaking, tranſmigration takes place with thoſe only who aſcend the *Deveh Loke*.

In the manifeſted Doctrine of Bhooddha, there is no mention of created ſouls. The learned treat but of a breath of life in man, which they compare to a leech, that firſt attaches itſelf to a body

 with

with its fore part, previous to giving up his hold with the hinder part. Therefore they fay, "the body does not die before this breath of life has fixed itfelf in another, whether from a fore-knowledge of its being about to afcend the heavens, or to undergo the pains of everlafting or temporary damnation in hell." That which is termed the breath of life, is deemed "immortal."

THE *Singhalais* fpeak not further of what is underftood by us under the term of Paradife, than that there is a place referved for the bleffed, free from all fin, full of all joy, glory and contentment. But *Nirgowané*, otherwife called *Mooktzé*, fignifying a Hall of Glory, where the deceafed BHOODDHAS are fuppofed to be, is, according to the teftimony of GAUTEMEH BHOODDHA, fituated, as already noticed, above the higheft or 26th heaven, *Neweh Sanja Jatténé*, the feat of the moft perfect and fupreme blifs. Hell, on the contrary, is fuppofed to be beneath the loweft extremity of the earth, with waters again beneath it, where the moft dreadful tempefts rage without intermiffion.

THE earth, or this world, called *Manoofpeh Loke*, and the Inferior Heaven, *Katoormaha Rajee Keyeh*, are under the fub-direction of the God SAKKEREH:* he again delegates his authority to four other Gods immediately fubjected to him, who refpectively guard the four quarters, or four parts, into which the *Singhalais*, in their fyftem, divide the earth. DIRTHEH RASHTEREH prefides over the Eaft, called *Poorweh Weedéfeyeh*: WEEROODHE', the South, *Jamboodweepeeh*: WEEROOPAAK SERREH, the Weft, *Apperehgodaneh*: and WAYSERREH WENNEH, the North, *Ootoorookooroo Dewehinneh*. None but Gods can pafs from any of thefe worlds, or divifions of the world, to the other. One comprifes our known earth of Europe,

* He is [illegible] called *Sekkereha, Sekkereha, Sekkereh Devee Raja.*

rope, Aſia, Africa, and America, and is termed by them, *Jamboodweepeh*. Each is ſuppoſed to be reflected upon by a precious ſtone in the heavens, through the medium of which, the ſun and moon emit their luſtre: the blue ſapphire is aſcribed to ours; the white ſapphire, ruby, and topaz, to the other three. A principal duty of theſe Gods, is, to guard their ſuperior God, SAKKEREH, againſt the machinations of his chief and moſt powerful enemy, the God WE'PE'CHITTEE ASSOOREENDREHYA, who reſides beneath the Sea, in a lower world, termed *Aſſoorehloke*. Then follows their care to the parts of the world confided to them. On the day of the new moon, that of the firſt quarter, and on the full, they inquire by their ſervants, their male children, and latterly by themſelves, into the conduct of mankind; the reſult of which inquiries they report to the great council of SAKKEREH, conſiſting of himſelf and 32 members, (inferior Gods:) the extremes of good and bad report of the conduct of mortals, are cauſes of the utmoſt concern, or moſt unbounded joy, to this aſſembly.

THE *Singhalais* aſſert, as manifeſted by BHOODDHA, that there are 120,535 inferior Gods belonging to the lower heavens and the earth; beſides innumerable *Kombaendeyos*, or angels; but the former, as well as the latter, are ſubject to the controul of ſuperior Gods. They arrange the characters in their mythology as follows:

- 1ſt, Bhooddha,
- 2d, Maha Brachma,
- 3d, Sakkereh,
- 4th, Sakkereh's 32 Counſellors,
- 5th, The 4 Gods, guardians of the 4 quarters of the world,
- 6th, The other inferior Gods of the heavens,
- 7th, Kombaendeyos, or angels,
- 8th, The Gods who reſide on earth, and their ſervants.

Diepankereh Bhooddha was one of the 22 Bhooddhas formerly alluded to, and held the firſt rank among them. His name is frequently mentioned in the books now extant among the *Singhalais*, and they, from many conſiderations, hold him in peculiar veneration. He was famed for the uncommon beauty of his perſon; and the followers of the true doctrine were more numerous in his days, than during the government of other Bhooddhas in thoſe remote periods.

Gautemeh Bhooddha is acknowledged by the *Singhalais*, to be the ſame holy character termed by the *Siameſe*, Sommonokodom, and Pootisat. Sommono Gautemeh is, however, according to the former, the proper mode or writing the firſt appellation. Sommono in the *Palee* language implies a renowned Saint, whoſe garb, as well as his actions, marks his character: In many ſenſes it is ſynonimous with Bhooddha. Gatuimeh, or Gautimo, (as it is occaſionally pronounced by thoſe from whom I caught the ſound,) is a proper name, pertaining to a perſon of ancient and illuſtrious deſcent. Bhooddisat, or Poodisatweyo, is a title given to thoſe in heaven deſtined to become Bhooddhas.

The *Palee* is the language in which Bhooddha is ſaid to have preached his doctrine, and manifeſted his law. This language is alſo termed, by the learned *Singhalais*, the *Magedee* and *Moola Baſha; baſha* being the *Singhalais* for language. The principal and moſt holy code among the *Singhalais*, and that which may be termed their Bible, appears to be the *Abidarmeh Pitékeh Sattappré Karranee.* This book is written in the above dialect, and may be had at the capital of *Candia:* at leaſt it is in the poſſeſſion of the learned there. A prieſt of the religion of Bhooddha, whom I queſtioned concerning the *Vedas* and *Pooraans* of the Hindoos, and whether the book juſt mentioned had any relation to them, replied, "The *Vedas* are books in

"in the poſſeſſion of, and taught by, the *Brahmines*:
"they contain the principles of every ſcience, but
"treat not of theology. We poſſeſs many books of
"the ſame tendency, and equally profound, in the
"*Palee* language, ſome of which have been tranſlated
"into the *Singhalais*. We have no knowledge of the
"*Pooraans*." I then urged the real contents of the
Vedas, that they were interſperſed with ſpeculations
on metaphyſics, and diſcourſes on the being and attributes of God, and were conſidered of divine origin:
of the *Pooraans*, I added, that they compriſed a variety of mythological hiſtories, from the creation to
the incarnation of BHOODDHA.

ANY further acquaintance with theſe books, than
what has been already mentioned, was diſclaimed. But
as to the ſuppoſed incarnation of BHOODDHA, "The
"Hindoos (rejoined the Prieſt) muſt ſurely be little
"acquainted with this ſubject, by their alluſion to
"only one. BHOODDHA, if they mean BHOODDHA
"DHERMA RAJA, became man, and appeared as ſuch
"in the world at different periods, during ages, before
"he had qualified himſelf to be a BHOODDHA. Theſe
"various incarnations took place by his own ſupreme
"will and pleaſure, and in conſequence of his ſuperior qualifications and merits. I am therefore inclined to believe, that the Hindoos, who thus ſpeak
"of the incarnation of a BHOODDHA, cannot allude
"to him whoſe religion and law I preach, and who is
"now a reſident of the Hall of Glory, ſituated above
"the 26th heaven."

THE temples of BHOODDHA are properly called
Booddeſtaneh, *Siddeſtaneh*, and *Maleegawa*. Theſe
epithets are, however, ſeldom uſed, when ſpeaking
of ſuch places: *Vihare*, and *Viharagee*, which ſtrictly
mean the habitations of the prieſts, that are always
built cloſe to the temples dedicated to BHOODDHA,
are the moſt general.

The religion of Bhooddha, as far as I have had any inſight into it, ſeems to be founded in a mild and ſimple morality. Bhooddha has taken for his principles, Wiſdom, Juſtice, and Benevolence;* from which principles emanate Ten Commandments, held by his followers as the true and only rule of their conduct. He places them under three heads; thought, word, and deed;† and it may be ſaid, that the ſpirit of them is becoming, and well ſuited to him, whoſe mild nature was firſt ſhocked at the ſacrifice of cattle. Theſe Commandments compriſe what is underſtood by the moral law, which has been generally preached by all the Bhooddhas in different countries, but chiefly by the laſt, or Gautemeh Bhooddha, in the empire of Raja Gaha Nooworeh. They are contained in a Code of Laws written in the *Palee* language, called *Dikſangeeyeh*.

The Bhooddhists have prayers adapted to circumſtances, which are uſed privately in their houſes, and publicly in preſence of the congregation. They were firſt recorded by the King Watteh Gemmoonoo Abeyenajeh, as regularly handed down from Bhooddha, in whoſe days the art of writing was not known. Bhooddhists are obliged to pray three times a day; about 5 o'clock in the morning, at noon, and towards the fall of night. Their devotions are addreſſed to Bhooddha and his Rahatoons, (Apoſtles,) with a religious reſpect for his Code of Laws, and the relics both of him and the Rahatoons. The reſpect afforded to the relics, is in memory of the characters to which they belonged, without aſcribing to them any ſupernatural virtue. Four days in the month are dedicated to public worſhip, the four firſt days of the changes of the moon, when thoſe who are able attend at the temples. There are no other public days of feſtival or thankſgiving: all are, however, at liberty to

* *Singaleſe. Bhooddha, Dermah, Sangeh.*

† *Singaleſe. Hittenema, Keeyenema, Kerrenema.——Palee. Manneſhet, Waak, Kayeh.*

to ſelect ſuch day for themſelves, and this they particularize by acts of devotion, conſiſting in faſting, prayer, and forming reſolutions for their future good conduct; all which devout acts are addreſſed to their *Saviour* BHOODDHA, &c.

IT is cuſtomary for the pious, who attend at the temples more regularly, to make offerings at the altar. Before the hour of 11 A. M. dreſſed victuals may be introduced, but not after that hour; flowers only can then be preſented. The victuals are generally eaten by the prieſts or their attendants, and form a principal part of their reſources.

THERE is one character in the church ſuperior to all, who is diſtinguiſhed by name, and the duties of his office: he is ſtiled DAMMAH CANDEH MAHA NAYEKEH.

DURING the reign of the Portugueſe in *Ceylon*, the religion of BHOODDHA was much perſecuted, and became in conſequence neglected, and almoſt unknown, even to its votaries. When the Dutch conquered the iſland, greater liberties being granted to the followers of BHOODDHA, the prieſts acquired ſome degree of light, and, with the aſſiſtance of learned men, ſent from *Siam*, religion again began to flouriſh. The high prieſt, about this time, was a perſon of extenſive learning and great piety. In the former he exceeded the very men ſent from *Siam* to inſtruct him. His ſuperior talents gained him the title of SREEHNANKEREH SANGA RAJA, which was granted him by the King of *Siam* and his high prieſt conjointly, and confirmed by the King of *Candia*. Since the death of SANGA RAJA, there has been no perſon of his rank; none having been found of ſufficient learning. For the ordination of a prieſt, a council is aſſembled, conſiſting of the high prieſt, with thirty others of learning,

and the two minifters of ftate. The perfon intended for orders, being previoufly examined, and deemed, in every refpect, fit to fill the character of prieft, is introduced into this affembly, and then afked, if willing to conform to the different duties required of him; and whether he defires ardently to enter into holy orders. On anfwering in the affirmative, he is ftripped of the clothes he wore at entering; and receives, from the hands of two priefts, the robes belonging to his new character. He is before this vefted with inferior rank and powers, which can be granted by the generality of Temples; but before this council only, can he be made a prieft, or *Terrunaffeh.* He muft be perfect in all his limbs, and not under twenty years of age; in addition to which, good conduct and learning are the only requifites for priefthood. A prieft is bound to celibacy: but when any one wifhes no longer to continue in orders, he has it at his option to refign, at a meeting of the priefts of his diftrict, which takes place monthly, either at the new or full moon; fometimes at both. Quitting orders in this manner is not deemed a difgrace; but to be difmiffed for improper conduct, is looked upon as the greateft of all ignominy. Various are the modes by which they incur guilt: among fuch, the killing, even a fly; connexion, or a wifh for fuch, with women; any ufe of ftrong liquor; theft, of the moft harmlefs kind, or a lie, may be principally noted. They can eat once or twice a day, according to the promife made at ordaining: it is neceffary, however, that their meals fhould be between fun rife and 11 o'clock A. M. After the latter hour no prieft can eat, but may drink. The priefts of BHOODDHA live upon charity, and by their law, are allowed to eat of every fpecies of food offered to them in that way. Was a prieft, however, to enter a houfe, and a fowl to be killed purpofely for him, then would he be culpable: for the law of BHOODDHA forbids the killing of any animal. The BHOODDHISTS of *Ceylon* never eat of beef; but the prohibition, if fuch may be deemed the caufe, pertains

pertains not to their religion. A certain King of *Ceylon*, at a remote period, is ſaid to have iſſued a mandate to that effect, in conſequence of the unuſual expenditure of butter he had occaſion for, to celebrate a feſtival of thankſgiving to BHOODDHA: the allowing of a cow to be killed, was, by that order, death to the owner, though he had no ſhare in the act. Such, the *Singhalais* ſay, was the earlieſt cauſe of the above cuſtom; which, however, is aſcribed by many to their gratitude towards the animal. Be this as it may, they certainly refrain from the uſe of ſuch food as ſtrictly as the Hindoos, with this difference in their prejudices, that they have no objection to ſeeing, or touching, the fleſh of a cow; nor do they object to the uſe we make of it. The King is, in general, obliged to conſult with the high prieſt on all matters of moment. His advice is frequently taken, and ſecrets communicated to him, when the miniſters are neither conſulted nor truſted.

A ſpecies of confirmation is enjoyed by the law of BHOODDHA, termed *Sarana Sieleh*. The ceremony is ſhort, and ſimple. It includes nothing more than a confeſſion of, and a formal introduction into, the faith; which is concluded by a bleſſing from the prieſt, expreſſing his wiſhes that BHOODDHA, his RAHATOONS, and doctrine, may be the means of everlaſting happineſs to the perſon initiated.

MATRIMONY (called in *Singhalais*, *Magooleh*, and in *Palee*, *Kalianeh Mangalleh)* takes place in the following manner:

THE parents, on both ſides, go alike, to demand a huſband or wife for their child. If the parties agree, a day is fixed upon, when the relations aſſemble in the houſe of the bridegroom, to repair together to that of the bride. Previous to ſetting out, the man ſends the woman a complete aſſortment of

of neceſſaries for dreſs: alſo to the mother, a piece of white cloth, and one of the ſame deſcription to the waſherwoman. He likewiſe ſends ſeven *Kaddehs** of different ſorts of eatables; and a *Taddeh*, which is called *Geeramool Taddeh*,† containing a branch of ripe *Plantains*,‡ with a variety of victuals; a *box for Beetlenut*;‖ *one for Chunam*;§ a ſpecies of *Sciſſars*,** to cut the Beetlenut; and the requiſite quantity of *Chunam*.††

All thoſe articles being ſent to the houſe of the female, the parties already mentioned repair there. A large table is placed in the center of the room, covered over with a white cloth, called *Magool poroowch*; both extremities of the apartment are in like manner ornamented with cloth. The company, conſiſting of relations only, having entered, the young couple advance towards each other from oppoſite ends of the room; the female attended by a younger brother, whoſe deficiency is to be ſupplied by another relation beneath her in years. The man and woman having met in the center of the room; the brother, or relation, accompanying the woman, waſhes the right foot of the intended huſband; and the latter puts a gold ring on a finger of the hand with which he is waſhed. Then the two uncles, or next neareſt relations to the contracting parties, tie a thread round the little fingers of their right hands, thus uniting them; after which, the new married woman dreſſes herſelf in the clothes her huſband had ſent her.

The father and mother of the bride make ſeven preſents to the bridegroom, viz. an upper dreſs, called, by the *Singhalais*, *Jouan hettee*;‡‡ a bonnet;

* A load carried in the ſtile of bangee, ſuſpended to the extremities of a bamboo. *Magool Kadd* ſignifies, the burthens (viands) for the feaſt.

† *Geeramool* ſignifies, principal or of chief note: and *Taddeh*, a burthen carried by two or four.

‡ *Kehelken*. ‖ *Boolat payeh*. § *Keeloté*. ** *Geeré*. †† *Hoonoo*.

‡‡ The upper dreſs worn by the [illegible], reaching the elbow; the body part as far down as the navel.

net;* a ring;† a cloth to be worn below;‡ a fire-lock;|| 22 buttons for his dreſs;§ a pin,** ſuch as they uſe, with a ſmall knife at one end, either of gold or ſilver.

EXTRACT FROM THE *MAHA RAJA WALLIEH*, A SINGHALAIS HISTORY.

CHAPTER VI.

To the right of the *Bogaha* tree†† lies a country called *Kalleengoo Rattehgooratteh*, where there reigned a King named KALLINGOO RAJE. He had a daughter, whom he gave in marriage to the Emperor of *Waggooratteh*, ſtiled WAGGOO RAJE. The Empreſs, his wife, being brought to bed of a daughter, he called together the aſtrologers, to calculate her deſtiny: and it was decreed by them, that however careful the Emperor might be of her ſafety, this daughter, when arrived at maturity, would be taken away from him by a Lion.

THE Emperor, alarmed at the intelligence, haſtened to ſecure the Princeſs by every poſſible means. He placed about her perſon numberleſs ſervants; and, for greater ſafety, cauſed her to be bred up in an apartment ſurrounded by guards.

IT

* *Toppich.* This word, I imagine, they borrowed from the Portugueſe.
† *Moodehirrooweh.* ‡ *Gindangehtoopotieh.* || *Tooakooweh.*
§ *Bottams.* ** *Oolkatoopihich.*

†† This is the tree the *Siameſe* call *Praſi Maha Pout:* it is held alike ſacred by them and the *Singhalais.* The latter term it, by way of excellence, *Sree Maha Boden Wahangſé.* It was againſt this tree that BHOODDHA leaned, when he firſt took upon himſelf his divine character. A branch of the original tree is ſaid to have been brought to *Ceylon* in a miraculous manner, and planted at *Annooradhepooreh Noowereh;* where to this day a tree of that deſcription is worſhipped, and thought to poſſeſs extraordinary virtues. The *Bogaha*, or tree of BHOODDHA, is that, I think, called in the Hindooſtan, the *Peepul, (Ficus Religioſa,)* a ſpecies of banian, with heart-like and pointed leaf. The *Singhalais*, when deſcribing the different countries they pretend to a knowledge of, make this tree the central point, and determine the poſition of the place by its relative ſituation.

It happened, one night, that this Princeſs took the opportunity of her attendants ſleeping, to evade their vigilance, and make her eſcape; which ſhe did by opening the door of her apartment, and getting out on the terrace: from thence ſhe jumped into the ſtreet. This ſtreet being a place of general reſort for merchants, ſhe chanced to fall in with ſome perſons of that deſcription, who were juſt ſetting out for a diſtant country, and joined them. Having reached the land of *Ladeh Deſéh*, in their paſſage through a thick wood, a Lion darted out, and cauſed all to run off, except the Princeſs, who felt herſelf unable to move. She was ſeized by the Lion, who carried her to the furtheſt extremity of the wood; where he lived with her till ſhe produced two children; the firſt a ſon, and then a daughter.

When thoſe children had acquired the age of reaſon, they uſed frequently to conſider among themſelves, how it came to paſs that their father differed ſo widely in features from their mother and them, and at length addreſſed their mother on the ſubject. She informed them, that their father was a Lion; and on being again aſked whence it came that they had a Lion for father, ſhe replied, by making them acquainted with the whole of her ſtory, which the ſon had no ſooner heard, than he began to conſider on the means of eſcaping from this place, with his mother and ſiſter. Occupied with this idea, he one day followed his father, to obſerve where he went, and for what purpoſe: he ſaw that he made very conſiderable bounds, and travelled upwards of 150 leagues; the next time, therefore, that his father ſet out on a like excurſion, he carried away his mother and ſiſter. They fled towards the country of his mother, where her brother reigned, having ſucceeded his father, and on their arrival, were received by the King with every demonſtration of joy.

The

The Lion, at his return home, was extremely afflicted at the loſs of his wiſe and children, and ſhortly after became furious. Having ſcented out the track they had taken, he ſoon arrived in the neighbourhood of the place where they reſided, and began by attacking and killing every perſon he met with. The inhabitants aſſembled, and carried their complaints to the King, of a Lion that infeſted the country, and put all to death that came in his way. The King, in conſequence of this repreſentation, ordered a number of people to be ſent out in purſuit of the Lion; but their efforts were of no avail: his tremendous roar inſtilled diſmay into all who attempted to approach him; and ſuch as he was able to lay hold of, he inſtantly killed.

The King then declared publicly his determination to ſhare his kingdom and treaſures with the perſon who would put this Lion to death; upon which the very ſon of the Lion avowed himſelf a candidate for the reward, and pledged himſelf to kill him. Taking with him his bow and arrows, he repaired to the place where the Lion was; and the moment he perceived him, let fly an arrow that pierced his right fore leg: but the Lion hearing *then* the voice of his ſon, was inſenſible of pain. A ſecond arrow entering the left leg, worked up his rage, and he was about to vent it, when a third arrow paſſed through his head, and brought him to the ground. In falling, he called out, "Ah, my ſon!" and deſired him to approach, which the ſon doing, he placed his head on his knees, and during his laſt groans, uttered expreſſions fraught with tenderneſs for his wife and daughter, to whom he charged his ſon to convey them: he then expired.

The ſon cut off his head; and taking it with him to the palace, preſented it to the King; who, according to promiſe, ſhared his kingdom and treaſure with him.

In a part of the country that came to his ſhare, lay that of *Ladeh Deſéh*, where his mother had formerly been taken off by the Lion. Here he built a magnificent palace, and afterwards gave to the whole of his poſſeſſions, the name of *Singhéba Noowerch*; and having become King, he took the name of Singhe'ba* Rajaroowo, and gave to his ſiſter, whom he married, that of Singhe' Wallee Commaree.

This Queen had iſſue ſixteen times, at each of which ſhe brought forth two ſons. Her firſt came into the world under the planet *Moowch Sreeſch Nékéteh*; the hour of his birth was termed *Gooroogeh Horaweh*, and he received the name of Vijee Singhe'ba Commaroo. The ſame day were alſo born 700 male children in the kingdom of *Singhéba Noowerch*. Theſe 700 children, when arrived at manhood, became the conſtant companions of Vijee Singe'ba Cammaroo; and in concert with him, were the ſource of much diſturbance in the country. The inhabitants united in complaining to the King of the improper conduct of his ſon; which led to the diſgrace of the young Prince; and ſo irritated his father, that he ordered him to leave his dominions.

Vijee Singhe'ba Commaroo called together his 700 companions, and having explained to them his father's injunctions, they unanimouſly agreed to follow his fortune to ſome diſtant land. They accordingly all put to ſea, in a veſſel which the King permitted to be got ready for the occaſion.

After having been at ſea a conſiderable time, they at length diſcovered the high land of *Ceylon*, called *Sammanalleh Sree Padé*, † and concluding

* *Singhéba* means Lion tailed; *Singhalai*, Lion raced; the termination *lai*, being the *Singhalais* for blood.

† *Adam's Peak.*

ding, that beneath there muſt be an extenſive and fertile plain, it was determined to ſteer for it. They ſhortly after came to an anchor, and landed at a place to which they gave the name of *Tammeneh Totteh*.* Here they found a tree, called *Noogeh gaha*, under which they ſheltered and reſted themſelves.

BEFORE the birth of BHOODDHA, the iſland of *Ceylon* was known by the name of *Sree Lankaweh*. In former times there was a mighty war in this iſland, termed *Rawena Jooddé*; after which it continued void of population for a term of 1845 years; being entirely overrun by malignant Spirits. BHOODDHA was then born; and, in due time, took on himſelf his holy character. He reſided in the Empire of RAJA GAHA NOOWEREH, near to the temple called *Wéloo Wama Ramée*. From thence he obſerved, with concern, that ſo fine a country ſhould be a prey to evil Spirits and Demons; and determined on expelling them from it. He arrived in the iſland, for that purpoſe, on a Thurſday *(Brahaſpotinda)* in the month of January *(Doorootoo)* when the planet *Roſſée Nekéteh* preſided; and took up his reſidence at a place called *Mayan Gannee*.

Here follows an account of the holy labours of BHOODDHA, during the three viſits he is ſuppoſed to have paid *Ceylon*; whereby he almoſt totally extirpated, or baniſhed to diſtant countries, the evil genii's that had infeſted the iſland. I have ſaid *almoſt*, as it appears VIJEE SINGHE'BA firſt married a female Demon, through whoſe means he was able to overcome the few that remained in *Ceylon*, after their firſt great overthrow by BHOODDHA. I add the following particulars of his laſt viſit.

* Now called *Mentott*, near *Manaar*.

Bhooddha returned for the third time to *Ceylon*, fifteen years after his first visit. He arrived on the day of the full moon of *Esséleh*, (July,) when the planet *Ootra Saleh Nekketing* presided. He visited sixteen different places in a *Garda*, (minute,) placed his foot on the *Sammanelleh Sree Padé*, and from thence ascended to Heaven, where he instructed the angels and apostles, and told them that his doctrines, or law, would exist in the world for 5500* years: and as the doctrines of three other Bhooddhas had prevailed in *Ceylon* previous to its being overrun by evil Spirits, therefore was it that his was to be then promulgated there.

Bhooddha afterwards addressed himself to Sekkereh Devee Endrya, saying, "I cede unto you the "island of *Ceylon*. A Prince of the name of Vijee "Singhe'ba Commaroo will arrive there, with 700 "followers," and giving him a thread and some blessed water, he added, "You will sprinkle all those people "with this water, and tie the thread round the Prince's "neck." He then called for an apostle named Mihendoo Terroonasse'e, and said to him, "You will "establish my law in the island of *Ceylon*."

Vijee Singhe'ba, by means of the thread which Bhooddha had ordered to be tied round his neck, is said to have accomplished extraordinary deeds during the first days of his arrival; and afterwards to have been thereby enabled to transform into a rock, the female Demon, Cowe'nee Jackinee, then his wife; that he might marry the Princess he had solicited for his Queen from the King of *Pandoowas rattch*,† and who had then arrived with 700

* 5000 is the period mentioned in every other document I have seen on the subject.

† Said to be on the Coast of Coromandel.

700 female followers, who became the wives of the 700 men that had accompanied the Prince to *Ceylon*.

VIJEE SINGHE'BA COMMAROO, after his marriage with the daughter of the King of *Pandoowas ratteh*, was crowned by the name of VIJEE SINGHE'BA RAJA ROOWO; and gave to his kingdom the name of *Tammenam noowereh*. This was the firſt eſtabliſhment in *Ceylon*, after the period formerly mentioned of 1845 years, during which it is ſaid to have been overrun by Demons, &c.

DEWENEEPETISSEH RAJA is the firſt King of *Ceylon* who embraced the religion of BHOODDHA. Being fully inſtructed and verſed in the law, he received the baptiſm of BHOODDHA, called *Saraneh Sieleh*, in the preſence of the apoſtle MIHENDOO.

DEWENEEPETISSEH RAJA was the ninth King, after VIJEE RAJA. The arrival of the latter in *Ceylon* is mentioned in many authorities to have happened ſeven days after the aſcenſion of BHOODDHA. However, others will have it, the Dutch particularly, that the event took place 350 years after the birth of our Saviour; and another claſs, Chriſtian Natives on *Ceylon*, that VIJEE RAJA was crowned ſeventy-ſeven years after the birth of our Saviour. It would be vain to attempt reconciling thoſe various opinions; nor, indeed, can it be attempted, but through the medium of their reſpective authorities, with a knowledge of the language of each. Thoſe concerning BHOODDHA are, I imagine, the only records that can be ſought after with any probability of real advantage to general Chronology: but ſtill it is to be queſ-

 tioned,

tioned, how far this BHOODDHA is the one of the Hindoos. The *Singhalais* have two æras: one, that already deſcribed of BHOODDHA; the other, the SOKKEH, or SAKERAJEH WAROOSEH, which dates from a period of 623 years after the aſcenſion of BHOODDHA; the laſt æra ſtands now at 1718. In all public papers that come from the Court of *Candia*, it is uſually obſerved, that both are inſerted. The *Sakeh Wardoſeh* alludes to a date, at which there raged a famine in the iſland of *Ceylon*. This the writers of that time attributed to the impiety of the Emperor KOODA WALLEH GAMBA RAJA ROOWO, whoſe neglect of the religion of BHOODDHA, is related in the *Maha Raja Wallieh*. A like event is ſaid to have taken place about the ſame time on the continent of India, owing to the murder of a Brahmin, by a King named SAGEL NOWEREH RAJA.

LEAWAWA, ſituated on the eaſt ſide of *Ceylon*, formerly, and for a very conſiderable period, furniſhed a great part of the *Candian* dominions with ſalt; nor were any attempts, either of the Portugueſe or Dutch, to attack the *Candians* in this quarter, ever ſeconded by the inhabitants; who almoſt on every other occaſion evinced a general want of loyalty and patriotiſm. This fidelity, on the part of the inhabitants, has been owing entirely to the veneration and dread they entertain for the God of KADDEA GAMMA, whoſe temple is ſituated near to LEAWAWA.

THIS God is called by the *Singhalais*, KANDEKOOMAREYO; ſaid to have ſix heads, twelve hands, &c. &c. and to hold a variety of inſtruments, which are particularly deſcribed. He is repreſented both in a ſtanding poſture, and mounted on a peacock, in the act of flying.—It is ſaid that BHOODDHA, happening to be for a few minutes in the Pagoda of *Kaddergama*,

KANDE KOOMAREYO threw himſelf at his feet, and obtained from him extraordinary powers; which, among other things, enable him to cure all diſeaſes, particularly thoſe of the blood royal, and to perform various other miracles. BHOODDHA, at the ſame time, enjoined that he ſhould not receive divine honors; and thoſe which are now offered up at his temple, have been introduced by degrees, with the veneration originally decreed him. There is a temple built to him in the capital of the *Candian* dominions, but it is conſidered as very inferior to that abovementioned. This has a variety of civil officers, but no prieſts, belonging to it. There is one great feſtival here in the year, which takes place on the day of the new moon in July: it concludes after a grand proceſſion, (during which ſome miraculous circumſtances are ſuppoſed to have taken place,) with a variety of rich preſents; a certain part of which are ſent to the King of *Candia*. I ſhall particularly detail this ceremony on a future occaſion. It may prove curious to mention, that BHOODDHISTS, Muſſelmans, Brahmins, and Hindoos, of every deſcription, attend this temple on all public occaſions. The head officers are ſtiled, *Mahabitmeh ralehammee*, *Koodabitmeh ralehammee*, and *Baſnaikeh ralehammee*. Then follow *Maha Kapooraleh*, and *Koodah Kapooraleh*.

SOME learned Hindoos, whom I lately met on *Ceylon*, from their ſuperior reſpect for KANDE KOOMAREYO, expreſſed themſelves highly indignant at the above ceremonies, but more particularly at the inferior character the God is ſuppoſed by the BHOODDHISTS to poſſeſs. This temple, they added, was held by them as the favourite one belonging to this God, and was therefore annually viſited by great numbers of Hindoos. Of KANDE KOOMAREYO, they gave me the following account.—" SCAND COOMAURA" (according to the Sanſcrit, the proper way of writing the

 name)

name) "is conſidered in the Hindoo mythology as "the ſecond Son of SEVA, and ſaid to have ſprung "from an aſſemblage of rays, emitted from his divine "eyes; when, though immaterial and immortal, for "the purpoſe of bleſſing the heavenly hoſts, he ap-"peared under a viſible or corporeal figure, on the "ſummit of his Paradiſe, and Silver Mountain, called "*Kylauſum*. SEVA was brought by angels to create "this Son out of his divine rays, in conſequence of "their couſins, three *Aſſooras*, or giants, named SOO-"RAPADMA, TARAHNA, and SIMHA VAKTRA, having "impriſoned a vaſt number of angels in their cities, "ſituated in the midſt of oceans. Thoſe *Aſſooras* had, "by mortification and ſacrifice, ſo pleaſed SEVA with "their faith and confidence in him, that they obtained "unuſual bleſſings, and were inveſted with the power "of governing the 1008 *Bramhaundas*,* or *Macro-"coſms*, each containing an aſſemblage of 14 regions, "celeſtial and terreſtrial. They were likewiſe bleſſed "with a wiſhing chariot, called *Indra yannam*, by the "extraordinary virtues of which, they were enabled "to ſurvey the univerſe in one day. In order then "to deſtroy the above tyrannic giants, ſprung forth "rays from the luminous eyes of SEVA, which rays "aſſumed a form of ſix heads and twelve hands. "SCANDA, or SCANDU COMAURA, ſignifies a child "born of rays, emitted, or ſprung forth, from the "Supreme Being."

"HE bears numerous names; ſuch as SOOBRAM-"HANYA, GOOHA COOMAURA, &c. &c. owing to "ſeveral miraculous offices performed by him. He, "by order of SEVA, made an expedition againſt the "cities of the abovementioned great giants; and hav-"ing warred ſucceſsfully againſt them, extirpated the "whole race. In a word, the eldeſt of the giants, hav-"ing loſt his monſtrous figure, divided himſelf into "two

* *Bramhaunda* means literally, the great egg, but is ſynonymons to *macrocoſm*, or great [illegible] globe.

" two parts, under two different ſhapes; the Peacock, " and the Fowl: the former ſerved SCANDA COO- " MAURA to ride on; the latter, as his ſtandard: hence " theſe two birds are ſacred to him. At his return " from the kingdoms of giants, VISHNOO, and other " Deities that accompanied SCANDA COOMAURA, in- " treated him to halt on the ſummit of a mountain, " where they then placed a gemmed throne, on which " he ſat, and touched the ground with the ſole of one " of his divine feet. Hence that mountain became " holy, bearing the name of CADEER CAUMAM, which " literally ſignifies a mountain radiant in beams and " gems, then found in the fountain there."

HAVING always conceived, from what I had an opportunity of reading and hearing, that BHOODDHA was one of the nine *Avataurams*, and that, notwithſtanding his having contradicted, in his doctrines, ſome of the moſt eſſential points in the divine authorities of the Hindoos, his praiſes were nevertheleſs ſung by ſome of the firſt order of Brahmins; I ſtood forth in aſſerting his dignity to the perſons abovementioned; when I was informed, that he was not included in the nine *Avataurs*. They were as follows: VARANHA, NAURASINHA, COORMA, MATSYA, VAUMANA, PARASOO-RAAMA, DASARADHA-RAAMA, BALARAAMA, and KRISHNA. The incarnation of BHOODDHA, it was added, aroſe in the following circumſtances: " In former ages there were three giants, named " *Trepooras*, (ſo entitled from their cities of " iron, braſs, and gold, which cities had wings, and " were ambulatory,) who were votaries to SEVA, and " continued to adore his ſacred emblem, *Lingum*, ſo " that they were invincible. They often oppreſſed " the Gods, who having beſought VISHNOO, he aſ- " ſumed a form under the title of BHOODDHA, who " entering the cities, wrought miracles, and preached " his ſeducing doctrine to the inhabitants, who em-

" braced his religion, and became in every reſpect
" his proſelytes. By this ſtratagem the *Trepooras* fell
" into the hands of BHOODDHA, and were deſtroyed
" by SEVA. (Theſe particulars are ſaid to be con-
" tained in *Scanda poorauna.)* Hence BHOODDHA is
" conſidered as the promulgator of an heterodox re-
" ligion. The adherents to BHOODDHA are looked
" upon as infidels; and their religion, though com-
" mendable with reſpect to morality, yet is reckoned
" as one of the 339 ſects, or branches, of the well-
" known hereſy, or rather ſchiſm, among the Hindoos."

III.

NARRATIVE OF A ROUTE

FROM

CHUNARGHUR TO YERTNAGOODUM,

IN THE

ELLORE CIRCAR.

BY CAPTAIN J. T. BLUNT.

THE Government having, in the year 1794, determined to employ me in exploring a route through that part of India which lies between *Berar*, *Oriſſa*, and the northern *Circars*, ſome months neceſſarily elapſed before the requiſite *Purwannahs*, from the *Nagpour* Government, could be obtained; when, at length, after receiving my inſtructions, and a party of a *Jamadar* and thirty *Sepoys* had been ordered to eſcort me, I commenced this expedition.

On the 28th of January, 1795, I left *Chunarghur*, and directing my courſe a little to the weſtward, aſcended the hills at *Jurna gaut;* where I entered upon a kind of table land, on which there appeared but little cultivation, and the few villages that occurred were poor. We croſſed the little river *Jurgo*, which falls into the *Ganges* at a ſhort diſtance to the eaſtward of *Chunarghur.* and then entered a thick foreſt, which continued as far as *Suctaſghur.* At this place there is a barrier for the defence of a paſs through the hills, which conſiſts of a rampart with round towers at intervals. The wall, beſides including an angle at the bottom of the hills, is continued to the ſummit of them, on the ſouth ſide, where it terminates among rocks and buſhes. The weſt end of the works is terminated by a rocky precipice, and by the bed of the *Jurgo*, which has here been conſiderably deepened by the torrents. *Suctaſghur* is the head of a *Purgun-*

nah

nah bearing the ſame name. Its fortifications were erected by a *Rajah* called Suckut Sing, about four centuries and a half ago.

On the 29th, our road led through the town and works of *Suctaſghur*, beyond which we aſcended a ſteep and rocky paſs, called *Barrah Gaut*. When arrived at the top of it, I found the hills covered with a thick foreſt. On my right hand, for more than a mile, the *Jurgo* continued its courſe, nearly parallel to the road. There is a conſiderable fall in it, called by the natives, *Seedanaut Jurna*, from which the ſource of the river cannot be far diſtant; but the fall is only in action during the rainy ſeaſon. Our road now lay through woods, and rocky defiles, until we approached to *Rajeghur*, where our journey for this day terminated. Near this place were ſeveral ſmaller villages, but few ſigns of cultivation; and the general appearance of the country ſeemed to prognoſticate a very wild region before us. There were no hills in ſight, but we were on very elevated land; for we had aſcended at leaſt 300 yards, without meeting with any conſiderable deſcent. Nothing worthy of remark preſented itſelf at this village, but the ruins of an old fort, which had been built by a *Zemeendar*, who proving refractory in the days of Bulwant Sing,* it had been in conſequence deſtroyed.

Jan. 30th. My journey continued about nine miles to a little village called *Newary Pindarya*, and, as yeſterday, through a thick foreſt. We encamped at a tank and grove of *Mowah* trees, where abundance of game appeared in every direction around us; and the devaſtation which was viſible in the crops, evidently ſhewed how much the peaſants had ſuffered from the incurſions of numerous herds of wild beaſts from the neighbouring thickets.

Jan.

* Bulwant Sing was the father of *Cheyte Sing*, the late Rajah of *Benares*.

JAN. 31ſt. AFTER leaving *Rajeghur*, we croſſed the *Boker* river, which divides the country called *Chundail* from the *Purgunnah* of *Suctaſghur*. The ſame wild country continued, although the ſoil was ſomewhat leſs rocky. For the laſt two days the hoar froſt had been ſo ſharp as to blight the leaves on the trees, and had very much injured the crops. Low hills now appeared to the ſouthward in even ridges.

FEB. 1ſt. A march of ten miles brought us this day to *Bilwanya*, a poor ſtraggling village, conſiſting of about forty huts. No ſupplies of grain of any kind were to be had here; and although we had paſſed a conſiderable tract of cultivated country, I was told it would be the laſt we ſhould meet with for ſome time. The latter part of the road had dwindled to a mere foot path; and I was informed, that we could expect nothing but the wildeſt and moſt deſolate regions for a conſiderable diſtance.

THE natives of this country call themſelves *Chundails*, and are a tribe of *Rajepoots*. The preſent *Rajah*, whoſe name is FUTTEH BAHADUR, reſides at *Rajepour*, about ten coſs weſt of *Bidjyghur*. The country, I was informed, had become tributary to the *Rajahs* of *Benares* in the days of BULWANT SING, who made a conqueſt of it from SUCDUST NARAIN, the great grandfather of the preſent *Rajah* of *Chundail*.

IT had been with difficulty that we procured proviſions for the laſt two days; but, notwithſtanding our ſupplies had been ſparing, we got withal to ſatisfy us. This made me ſeriouſly attend to the reports of the nature of the country through which my route was to be continued; and finding that no Bazar was to be met with, nor even ſupplies of grain, in

any way, until we ſhould arrive at *Shawpour*, the *Singrowla Rajah's* capital, it impoſed on me the neceſſity of collecting, and carrying an adequate quantity; in order that the want of food ſhould not increaſe the difficulties which might occur in exploring a deſolate and mountainous wilderneſs.

Feb. 2d. Our tract this day was in a defile of thick buſhes, and the ground was level for the firſt two miles; when the country became uneven, and more rugged, as we went on; until we reached the ſummit of a very large acclivity, called *Kimoor-gaut*. The deſcent from this was ſo craggy and ſteep, as to be barely paſſable for our cattle. With much difficulty the party got down, and proceeded through defiles among ſmall rocky hills, and thick woods, as far as the little village of *Selpy*, conſiſting only of four poor huts, ſituated on the north bank of the river *Soane*. To the weſtward of *Kimoor-gaut*, there was a peaked hill conſiderably elevated, which preſenting a ſavourable ſituation for viewing the country, and the courſe of the river *Soane*, I inquired of a *Cole* villager if there was any path to aſcend it; he informed me there was, and directed me with three or four of my attendants in the aſcent. After an hour's hard labour, in climbing over rocks, and forcing our way through the thickets, we reached the ſummit of the hill; when our toil was abundantly compenſated by a moſt romantic view of the river meandering through extenſive wilds; the ſun juſt riſing, and lighting up the woods with his rays; and the beautiful tints reflected by the water, conſiderably added to the ſplendour of the ſcenery.

On ſurveying the ſpot where we ſtood, I obſerved three large rocks, with a kind of cell within them, and a cavity in front, that was filled with water, accumulated from the dew that had fallen from the trees which

which hung over it. Upon enquiring of our guide concerning the place, I found that the fanciful notions of the *Hindoos* had made it the abode of RAM, LITCHMUN, and SEETA,* who, in their travels, were faid to have refted in this place for a night; and the *Cole* obferved to me, that the water I perceived in the hollow of the rock, was the fame they had bathed their feet in. My curiofity being fatisfied, we defcended from the hill, and refumed our journey, which terminated this day on the fouth bank of the *Soane*, at a little village called *Corary*, confifting only of two huts, and five inhabitants of the *Cole* tribe. The bed of the river was about half a mile wide, and full of quick fands; but the ftream was not more than a hundred yards broad, and flowed rapidly, with about three feet water in the deepeft part. Many impreffions of the feet of wild beafts were here vifible.

BEING this day at a lofs for a place to encamp in, and not wifhing to injure the *Coles* by encamping on the little fpots, which, with much care and toil, they had cleared and cultivated, we took up our abode, for the remainder of the day and night, in the jungle. We found here the remains of two *Hindoo* temples, which had been dedicated to *Bhavany*, with many figures; but time had almoft confumed the buildings, and had fo wafted the images, that the attribute of each was fcarcely difcernible.

FEB. 3d. The road continued between two ranges of fmall hills, and through a foreft, confifting of *Saul* trees, *Seetfal*, and *Bamboos*. The *Mowah* tree was here and there feen, and rarely the *Burr* and *Peepul*; but the ftems of all the large trees were choaked with underwood. We arrived this day at *Aumrye*, a village confifting of about fifteen huts; and I was informed, that it was the laft abode of men I fhould meet with for fome diftance. A part of the *Burdy Rajah's*

* Hindoo Deities.

Rajah's country is near this place, intermixed with the Company's Territory;* and the *Purgunnah* of *Agowry* projects here so as to include the village of *Aumrye*. We encamped near the old site of the village, in which we saw the remains of an aqueduct, that had formerly conveyed water, from a fall in an adjoining rivulet, to the village; but was now covered with long grass and bushes.

Feb. 5th. Having halted the preceding day at *Aumrye*, we continued our route through a wilderness, continually ascending and descending over little hills. The frost, which had now continued six days, having blighted the leaves on the trees, my camels were consequently distressed for forage, and there was nothing to offer the cattle, but a kind of long grass,† which being rank, they ate but sparingly of it. Our march this day terminated at *Dar Nulla*, a rivulet of clear water, and we encamped in the jungle. I had observed, in the course of the journey, several *Saul* trees, which the hill people had tapped for the resin they contain. A tribe, called *Karwars*, are said to inhabit these hills. They had shifted the site of the village of *Darr*, about two miles to the eastward, for retirement. I was likewise informed of two iron mines which are situated about two *coss* to the eastward of this place.

Feb. 6th. After proceeding about three miles through a thick forest, we crossed the *Joogamahal* Hills; the ascents and descents over which were frequent and rugged. We encamped this day on the banks of the *Guttaun*, which was the largest river I had met with since crossing the *Soane*. The bed of it was full of the finest blue and red slate; and a stream perfectly

* To those who are conversant with Indian Geography, or have ever inspected a map in which the boundaries are particularly laid down between the territories of the several powers, this will not appear extraordinary.

† This grass appeared to be of the same kind which I had seen in the *Mysore* country; it has a strong aromatic smell, is somewhat prickly, and grows very tall.

perfectly tranſparent, flowing rapidly over it in unequal depths, had a pleaſing and beautiful effect.

FEB. 7th. As we proceeded this day, we were frequently compelled to lop the jungle, to enable our cattle to paſs, which occaſioned much delay. The country was very hilly, conſiſting, for the moſt part, of ſeparate hillocks, interſected by ravines; but we had the comfort of an open ſpace to encamp in on the banks of the *Kungaſs* river. At a ſhort diſtance from our encampment, there was a little field cultivated with gram; and I was told that a village belonging to the *Karwars*, called *Udgegoor*, was ſituated only one *coſs* diſtant to the eaſtward. While my tent was pitching, curioſity prompted me to viſit it. I found it conſiſted only of ſix rude huts, which had been built in a receſs of the hills. Three men with myſelf approached, with the utmoſt precaution, to prevent alarm; but on diſcovering us, the villagers inſtantly fled. I ſtopped to obſerve them, and perceived that they were almoſt naked. The women, aſſiſted by the men, were carrying off their children, and running with ſpeed to hide themſelves in the woods. I then approached the huts, and found ſome gourds, that had been dried, for the purpoſe of holding water; a bow, with a few arrows, ſcattered upon the ground; and ſome fowls as wild as the people who had fled. After leaving their huts, I perceived a man upon a diſtant hill, and ſent a *Cole* villager, who had accompanied us from *Aumrye*, to endeavour to appeaſe his fears, and to perſuade the people to return to their dwellings. The *Cole* expreſſed ſome alarm at going by himſelf; but, upon my aſſuring him of aſſiſtance, in caſe of his being attacked, he advanced a ſhort diſtance, and hallooed to the man on the hill, who, after ſome time had been ſpent in parley, ſaid the villagers would return to their huts on our quitting them. I immediately retired, leaving the *Cole* with inſtructions to inquire if any grain could be procured. He returned about noon, and told

told me that, if I would ſend ſome cowries, it was probable we might get a little grain; but nothing elſe ſuitable to our wants. This I had provided for, and ſent him again; when, after two hours, he returned accompanied by two of the villagers, who were almoſt naked, but were armed with bows and arrows, and a hatchet each. They brought with them about ten *ſeers* of *Chenna* gram.* I preſented them a piece of red cloth, with which they ſeemed well pleaſed; and, returning to their huts, they ſoon afterwards brought me a preſent of three fowls. One of theſe was of the reverſed feather tribe; and my people immediately called it the *hupſy moorghy*, or Caffre fowl. The panic which, on our arrival, the mountaineers had been impreſſed with, having now ſubſided, I aſked the two men, if they would accompany us a part of our next day's journey. They appeared to be ſomewhat alarmed at the propoſal, but conſented.

Feb. 8th. We had proceeded about a mile when the two mountaineers joined us. Their delay had been occaſioned by the cold; for having no clothes, and being abundantly ſupplied with fuel from the woods, the had ſat round a fire during the night. They came armed, as on the preceding day, with bows and arrows, and a hatchet each; the latter of which they uſed with much dexterity in lopping the *jungle* for us. About two miles from the *Guttaun* river, we came to a very ſteep and rugged defile, called *Bildwarry Gaut;* but the road, after deſcending it, continued good as far as the *Bejool* river; on the ſouth bank of which we encamped. We had paſſed in our track two little dwellings of the mountaineers, who, notwithſtanding our efforts, united to thoſe of the two men who accompanied us from the laſt village, to appeaſe their alarm, had immediately fled.

THE

* A kind of pulſe with which horſes are uſually fed in Hindooſtan. (*Cicer arietinum, Lin.*) The *ſeer* is a meaſure weighing about two pounds.

१॰ संवत् १२२० वैशाख सुदि १५
शाकंभरी भूपति श्रीमदावल्लदे
वात्मजस्य श्री मद्वीसलदेवस्य॥

१॥ आविंध्यादाहिमाद्रेर्विरचितविजयस्तीर्थयात्राप्रसंगादुद्ग्रीवेषु प्रहर्त्ता नृपतिषु विनमत्कंधरेषु प्रसन्नः। — स्र
आर्यावर्त्तं यथार्थं पुनरपि कृतवान्म्लेच्छविच्छेदनाभिर्देवः शाकंभरीन्द्रो जगति विजयते वीसलक्षोणिपालः॥ — मा
ब्रूते संप्रति चाहमानतिलकः शाकंभरीभूपतिः श्रीमद्विग्रहराज एष विजयी संतानजानात्मजान्। — ती
अस्माभिः करदं व्यधायि हिमवद्विंध्यांतरालं भुवः शेषस्वीकरणाय मास्तु भवतामुद्योगशून्यं मनः॥ — शं
संवत् श्री विक्रमादित्य १२२० वैशाख शुदि १५ गुरौ लिखितमिदं भद्रदशानवोलांबिक श्रीतिलकराजपत्युद्धं गौडान्वयकायस्थमाहवपुत्र श्रीपतिना॥
अत्र समये महामंत्री राजपुत्र श्रीसल्लक्षणपालः॥

शिवनपंकर चक्रवर्ती

Pillar of Alahabad.

Pl. XIV.

Specimen of the Inscription on the Pillar at Allahabad.

A Reunion of Sakwells.

Maha Meru— Pargwelle.

Circumf. 10000 Yoduns.

high 68000 Yoduns.

Yougandere.

Issedare.

Karvike.

Soudassen

Hells.

throughout space; the minds of thy foes are void [of hope]; their route is the desert where men are hindred from passing; O VIGRAHA RAJ'A DÉVA, in the jubilee occasioned by thy march.

May thy abode, O VIGRAHA, sovereign of the earth, be fixed, as in reason it ought, in the bosoms (akin to the mansion of dalliance) of the women with beautiful eye-brows, who were married to thy enemies. There is no doubt of thy being the highest of embodied souls. (7) Didst thou not sleep in the lap of S'RÍ, whom thou didst seize from the ocean, having churned it? (8)

In the year from the fortunate VICRA'MADITYA 1220 (9) on Thursday the 15th day of the bright half of the month *Vaisác'h*, this was written in the presence of (10) . . . . by S'R'IPATI, the son of *Máhava*, a *Cáyast'ha* of a family in *Gaud'a*: at this time the fortunate LACSHANA' PA'LA, a *Rajaputra*, is prime minister.

S'IVA the terrible, and the universal monarch.

N 3 THERE

(7) SERVÓNE explains this very obscure passage otherwise: "there is (i. e. there should be) no doubt or hesitation in the mind of thee, who art the highest of embodied souls. (*Purushóttama*)."

(8) PURUSHÓTTAMA is a title of VISHN'U. With reference to this term, the author of the inscription asks, "Art thou not VISHN'U himself? Art thou not he who slept in the arms of LACSHM ?" The legend of the churning of the ocean is well known.

(9) In the present copy the date is very distinct; and proves to be 1220; not 123 as was suspected by Sir WILLIAM JONES.

(10) This part of the inscription is not legible.

THERE are on the same page, some short inscriptions, which I cannot decypher. One of them, however, is partly legible, and appears to be in the *Hindustání* language. It contains the name of SULTÁN IBR'AHIM, and wishes him a long life.

VI.

Account *of the* Kookies *or* Lunctas.

By John Macrae, Esq.

COMMUNICATED BY J. H. HARINGTON, Esq.

Mr. Harington has the pleasure of laying before the society, an account of the *Kookies*, or *Cúcìs*, respecting whom a paper communicated in Persian by Mr. Rawlins, was translated by Sir William Jones, and printed in the 2d Volume of the Researches.

The paper now communicated was written by Mr. John McRae, Surgeon in the Honourable Company's Service, at *Chittagong*; and from information given to him by a native of *Runganeeah*, who had long resided among the *Cúcìs* as their captive. It was originally intended as a private communication only; but conceiving that the description of manners contained in it, of a people little known, on the frontier of the British Territory, would prove acceptable to the Society, the author was solicited to permit its being read to them; and they will probably consider it sufficiently interesting for publication in their Researches.

January 24th, 1799.

The *Kookies* are a race of people that live among the mountains to the north east of the *Chittagong* province, at a greater distance than the *Choomeeas* from the inhabitants of the plains; to whom therefore they are little known, and with whom they very rarely have any intercourse, except when they occasionally visit the hauts, or markets, on the borders of the jungles in the *Runganeeah* and *Aurungabad* districts, to purchase salt, dried fish, and tobacco.

The following account of them was taken from a native of the *Runganeeah* district, who, when a boy, was carried away, in one of their predatory excursions, and, after a captivity of twenty years, found means to return to his family.

The *Kookies*, or *Lunctas*, (as they are also called,) are the least civilized, of any of the people we as yet know, among these mountains: like all mountaineers, they are of an active, muscular make, but not tall; they are stouter, and of a darker complexion than the *Choomeeas**, and, like them, have the peculiar features of all the natives of the eastern parts of *Asia*, namely the flat nose, small eye, and broad round face.

The tradition of the *Kookies* respecting their origin is, that they, and the *Mugs*, are the offspring of the same progenitor, who had two sons, by different mothers. The *Mugs*, they say, are the descendants of the eldest, and the *Kookies* of the youngest son. The mother of the youngest having died during his infancy, he was neglected by his step-mother, who, while she cloathed her own son, allowed him to go naked; and this partial distinction being still observed, as he grew up, he went by the name of *Luncta*, or the naked. Upon the death of their father, a quarrel arose between the brothers, which induced the *Luncta* to betake himself to the hills, and there pass the remainder of his days. His descendants have continued there ever since, and still go by the name of *Lunctas*; though, properly speaking, the term is only applicable to the male part of them, as the females wear a short apron before, made of cloth of their own manufacture, and which falls down from the loins to the middle of the thigh; and both sexes occasionally throw a loose sheet

* *Choomeeas* are the inhabitants of the first range of hills bordering on the plains to the north and east of the province of *Chittagong*, and are tributary to the Honourable Company; their villages are called *Chooms*.

sheet of cloth over their bodies, to defend them from the cold.

THIS tradition of their origin receives much support from the great similarity of the *Mug* and *Kookie* languages, many words of which are exactly the same, and their general resemblance is such that a *Mug* and *Kookie* can make themselves understood to each other.

THE *Kookies* are all hunters and warriors, and are divided into a number of distinct tribes, totally independent of each other, though all of them acknowledge, more or less, the authority of three different *Rajahs*, named TH'ANDON, MANKENE, and HALCHA, to whom the various tribes are attached, but whose power over them is very limited, except in that tribe with which the *Rajah* lives, where he is absolute. The rajahships are hereditary, and the *Rajahs*, by way of distinction, wear a small slip of black cloth round their loins; and, as a farther mark of superior rank, they have their hair brought forward, and tied in a bunch, so as to overshade the forehead, while the rest of the *Kookies* have theirs hanging loose over the shoulders. The females also of the *Rajah's* family wear an apron of black cloth, with a red border, which falls down to the knee,—a colour and fashion prohibited to the rest of the sex, black being the royal colour.

THE *Rajahs* receive a tribute in kind from the tribes, to support their dignity; and in cases of general danger, they can summon all the warriors to arms; but each tribe is under the immediate command of its own particular chief, whose word is a law in peace and war, and who has the power of life and death in his tribe. The chieftainship is not hereditary like the rajahship, but elective, though in general the nearest relation of the last chief succeeds him, if deemed by the tribe a proper person for the trust, and the *Rajah* cannot remove a chief once elected, should he disapprove of him.

THE

The *Kookies* are armed with bows and arrows, spears, clubs, and *daws*, an instrument in common use among the natives of this province, as a hand hatchet, and exactly resembling the knife of the *Nyars* on the *Malabar Coast*, which is a most destructive weapon in close combat. They use shields, made of the hide of the *Gyal*, (a species of cow peculiar to their hills;) and the inside of their shields they ornament with small pendulous plates of brass, which make a tingling noise, as the warriors toss about their arms, either in the fight or in the dance. They also wear round their necks large strings, of a particular kind of shell found in their hills; about their loins, and on their thighs, immediately above the knee, they tie large bunches of long goat's hair, of a red colour; and on their arms they have broad rings of ivory, in order to make them appear the more terrifick to their enemies.

The *Kookies* choose the steepest and most inaccessible hills to build their villages upon, which, from being thus situated, are called *Parahs*, or, in the *Kookie* language, *K'hooah*. Every *Parah* consists of a tribe, and has seldom fewer than four or five hundred inhabitants, and sometimes contains one or two thousand. Towards our frontiers, however, where there is little apprehension of danger, a tribe frequently separates into several small parties, which form so many different *Parahs* on the adjoining hills, as may best suit their convenience. To give further security to the *Parahs*, in addition to their naturally strong situation, the *Kookies* surround them with a thick bamboo pallisade; and the passages leading into them, of which there are commonly four or five in different quarters, they strictly guard, day and night, especially if there is any suspicion of danger; but whether there is, or is not, they are at all times extremely jealous of admitting strangers within the *Parah*: they build their houses as close to each other as possible, and make them spacious enough to accommodate

commodate four or five families in every house. They construct them after the manner of the *Choomeeas* and *Mugs*, that is, on platforms or stages of bamboo, raised about six feet from the ground, and enter them by ladders, or, more frequently, by a single stick, with notches cut in it, to receive the foot: underneath the stages they keep their domestic animals. All these precautions of defence strongly indicate the constant state of alarm in which they live, not only from the quarrels of the *Rajahs* with each other, but also from the hostile feuds of the different tribes; not excepting those who are attached to the same *Rajah*. Depredations on each other's property, and the not giving up of such refugees as may fly from one *Parah* to another, are the most frequent causes of quarrel, when they carry on a most destructive petty warfare, in which the several tribes are more or less involved, according as the principals are more or less connected among them. On these occasions, when an enterprize is not of sufficient importance to induce the chief to head all the warriors of the *Parah*, he always selects a warrior of approved valour and address to lead the party to be detached.

They always endeavour to surprize their enemy, in preference to engaging him in open combat, however confident of superiority they may be. With that view, when on any hostile excursion, they never kindle a fire, but carry with them a sufficiency of ready-dressed provisions, to serve during the probable term of their absence; they march in the night, proceeding with the greatest expedition, and observing the most profound silence; when day overtakes them, they halt, and lie concealed in a kind of hammock, which they fasten among the branches of the loftiest trees, so that they cannot be perceived by any person passing underneath. From this circumstance of ambuscade the idea has originated, of their living in trees instead of houses. When they have, in this manner,

manner, approached their enemy unperceived, they generally make their attack about the dawn, and commence it with a great shout, and striking of their spears against their shields. If they are successful in their onset, they seldom spare either age or sex ; at times, however, they make captives of the children, and often adopt them into their families, when they have none of their own ; and the only slaves among them are the captives thus taken.

The heads of the slain they carry in great triumph to their *Parah*, where the warriors are met, on their arrival, by men, women and children, with much rejoicing ; and they have the peculiar privilege of killing any animal in the place they may choose, (not excepting the chief's,) to be given as a feast in celebration of their victory : but, should the party have been unsuccessful, instead of being thus met with every demonstration of joy, and led into the *Parah* amidst the exultations of its friends, it enters in the greatest silence, and as privately as possible; and all the warriors composing it remain in disgrace, until such time as they retrieve their characters, either jointly or individually, by some act of valour.

The *Kookies* are often attacked by the *Banjoogees*, who, though not so numerous a race of people, yet, from being all united under one *Rajah*, always prevail, and exact an annual tribute of salt from the two *Kookie Rajahs*, Th'andon and Mankene, who, from having a greater intercourse with the *Choomeeas*, receive a larger supply of this article from the plains below, than their more remote neighbours. Salt is in the highest estimation among them all; whenever they send any message of consequence to each other, they always put in the hand of the bearer of it a small quantity of salt, to be delivered with the message, as expressive of its importance. Next to personal valour, the accomplishment most esteemed in a warrior, is superior address in stealing, and if a thief can convey

convey undiscovered to his own house his neighbour's property, it cannot afterwards be claimed; nor, if detected in the act, is he otherwise punished than by exposure to the ridicule of the *Parah*, and being obliged to restore what he may have laid hold of.

THIS must tend to encourage the practice of thieving, which, no doubt, is considered in such high estimation, because the same sagacity and address, necessary to give success to the thief, qualifies the warrior, in an eminent degree, to steal unperceived upon and surprize his enemy, and thus ensures him victory. So thought the ancient warriors of *Sparta*, who, like the *Kookies* of the present day, held in estimation the man who could steal with superior expertness.

THE *Kookies*, like all savage people, are of a most vindictive disposition; blood must always be shed for blood; if a tiger even kills any of them, near a *Parah*, the whole tribe is up in arms, and goes in pursuit of the animal; when, if he is killed, the family of the deceased gives a feast of his flesh, in revenge of his having killed their relation. And should the tribe fail to destroy the tiger, in this first general pursuit of him, the family of the deceased must still continue the chace; for until they have killed either this, or some other tiger, and have given a feast of his flesh, they are in disgrace in the *Parah*, and not associated with by the rest of the inhabitants. In like manner, if a tiger destroys one of a hunting party, or of a party of warriors on an hostile excursion, neither the one nor the other (whatever their success may have been) can return to the *Parah*, without being disgraced unless they kill the tiger. A more striking instance still of this revengeful spirit of retaliation is, that if a man should happen to be killed by an accidental fall from a tree, all his relations assemble, and cut it down; and however large it may be, they reduce it to chips,

chips, which they scatter in the winds, for having, as they say, been the cause of the death of their brother. They employ much of their time in the chace, and having no prejudice of cast (or sect) to restrain them in the choice of their game, no animal comes amiss to them. An elephant is an immense prize for a whole *Parah*. They do not remove their *Parahs* so frequently as the *Choomeeas* do their *Chooms*: the *Choomeeas* seldom remain longer than two years on the same spot; whereas the *Kookies* are usually four or five; and when they migrate, they burn their *Parah*, lest the *Gyals* should return to it, as they are frequently known to do if the huts are left standing. The *Kookies* never go to a greater distance from their old ground than a journey of twelve hours, unless compelled to proceed farther, from some particular cause, such as the fear of an enemy, or the want of a proper spot to fix upon.

Their great object in selecting a place to settle on, is natural strength of situation, with a sufficiency of good ground near the *Parah* on which to rear the different grains, roots, and vegetables they wish to cultivate. They cultivate the ground as the *Choomeeas* do, and in this, as in every other domestick occupation, the female sex bears the weight of the labour, and no rank exempts them from it: the wife of the chief, and the wife of his vassal, work alike in the same field.

A proper spot being found on the declivity of some hill contiguous to the *Parah*, the men cut down the *jungle* upon it in the month of March, and allow it to remain there until sufficiently decayed to burn freely, when they set it on fire, and thus at once perform the double purpose of clearing away the rubbish, and of manuring the ground with its ashes.—The women now dig small holes, at certain distances, in the spot so cleared, and into each hole they throw a handful of different seeds they intend

intend to rear, which are all jumbled together in a basket slung over the shoulder: the seeds are then covered with earth, and left to their fate; when in due time, according to their various natures, the plants spring up, ripen, and are reaped in succession: rice, Indian corn, and the mustard plant, are thus seen in the same field. Of rice they have a great variety, and two or three kinds peculiar to the hills; one of these, the *Chereh*, is uncommonly fine, and has the peculiar quality of affecting, as a laxative, persons not in the habit of eating it. The other sorts are called *Beh*, *Deengkroo*, *Roomkee*, *Sepooee*, *Bangsoo* and *Boulteh*; but it is not exactly ascertained, whether or not these are different species of grain, or the same kind, receiving different names from the season of reaping it. The *Beh* is reaped in July, the *Chereh* in August, the *Deengkroo* in September, the *Roomkee* in October, and in November the *Sepooee*, *Bangsoo*, and *Boulteh*. They have another small grain, called *Cutchoo*, and a variety of beans, as the *Karass*, *Burguddee*, and *Tooraee*: the seed of the mustard plant they eat, but express no oil from it. Of the gourd and cucumber plants they have several kinds; and tumerick, yams, and tobacco, they cultivate; but the latter they have in small quantity, though very fond of it.

In their forests they have abundance of honey, but are ignorant of the method of separating it from the wax of the comb.

Their domestic animals are *Gyals*, *Goats*, *Hogs*, *Dogs*, and *Fowls*, and of these the *Gyal* is by much the most valued, both on account of its milk, and its flesh. As already mentioned, it is a species of cow, peculiar to these hills, where it is met in its wild state: in shape it resembles the heavy strong make of the wild buffalo, but has much shorter horns; its colour is brown, acquiring a lighter shade towards the belly, which, as well as the legs, is often white: its milk is nearly as rich as the

 cream

cream of common cow milk, and its flesh constitutes the first luxury at a *Kookie* feast, and, except on very extraordinary occasions, is never given. The goats are larger, and more hairy than those of the plains. In the other animals there is nothing peculiar. Notwithstanding that the *Kookies* have such a number of different articles of food, yet a scarcity of provisions frequently prevails among the tribes, when those upon a friendly footing always assist each other; and whatever may have been thus amicably given is rigidly repaid, in more favourable times, by the tribe which received it. A scarcity may be occasioned either by the irregularity of the season in a failure or excess of the periodical rains; or else by the incursions of enemies, who never fail to lay waste and destroy, if they can, every thing to be found without the *Parah*. And the *Parah* itself, in a fatally unguarded hour, is often destroyed also, when the helpless survivors, if any, of such a calamity, are thrown upon the humanity of their neighbouring friends.

In the *Parahs* they cook their victuals in earthen pots of their own manufacture, resembling those of the *Bengalees*, but much stronger and thicker in substance. The hunter, however, in his excursions through the forests, boils his food in a particular kind of hollow bamboo. From the ashes of a different species of the same plant, he extracts a substitute for salt, to eat with his victuals; and with equal simplicity and readiness he kindles his fire, by the friction of one piece of dried bamboo upon another. The *Kookies* have but one wife; they may however keep as many concubines as they please. Adultery may be punished with instant death by either of the injured parties, if the guilty are caught by them in the fact; it may otherwise be compromised by a fine of *Gyals*, as the chief may determine. The frailty of a concubine is always compromised in this way, without disgrace to the parties. Fornica-

tion is punished in no other manner, than by obliging the parties to marry, unless the man may have used violence, in which case he is punished, generally with death, either by the chief, or by the relations of the injured female. Marriage is never consummated among them before the age of puberty. When a young man has fixed his affections upon a young woman, either of his own, or of some neighbouring *Parah*, his father visits her father, and demands her in marriage for his son: her father, on this, inquires what are the merits of the young man to entitle him to her favour, and how many can he afford to entertain at the wedding feast: to which the father of the young man replies, that his son is a brave warrior, a good hunter, and an expert thief, for that he can produce so many heads, of the enemies he has slain, and of the game he has killed; that in his house are such and such stolen goods, and that he can feast so many (mentioning the number) at his marriage. On hearing this, the father of the girl either goes himself, or sends some confidential friend, to ascertain the facts, which, if he finds to be as stated, he consents to the marriage, and it is celebrated by a feast, given by him to the bridegroom, and all their mutual friends. At night the bride is led by her husband from her father's house to his own, where he next day entertains the company of the preceding day, which is more or less numerous, according to the connections and circumstances of the parties. When a chief marries, the whole *Parah* is entertained by him; and should his bride be from another *Parah*, as often happens, the two *Parahs* feast and carouse with each other alternately. At these, and all their festivals, there is much drinking, of a liquor made of the rice, called *Deengkroo*, of which the *Kookies* are very fond. There are two kinds of this liquor, the one pure and limpid; and the other of a red

 colour,

colour, from an infusion of the leaf of a particular tree called *Bangmullah*, which renders it highly intoxicating. They indulge very freely in the use of both kinds, except when they go on hostile excursions: they then rigidly abstain from them. In January and February they usually marry, because they have provisions in the greatest plenty, and it is their most idle time.

WHEN any person dies in a *Parah*, the corpse is conveyed by the relations of the deceased, and deposited upon a stage raised under a shed erected for the purpose, at some distance from the dwelling house. While it remains there, it is carefully guarded day and night from the depredations of dogs and birds, by some one of the family, and a regular supply of food and drink is daily brought and laid before it. Should more than one casualty occur in a family, the same ceremony is observed with respect to each corpse; and at whatever time of the year persons may happen to die in the *Parah*, all the bodies must be kept in this manner until the 11th of April, called by the *Bengalees*, *Beessoo*. On that day all the relations of the deceased assemble and convey their remains from the sheds to different funeral piles prepared for them on a particular spot without the *Parah*, where they are burnt; as are also the several sheds under which the bodies had lain from the period of their decease. After this melancholy ceremony is over, the whole party repairs to the house of him in whose family the first casualty occurred in that year, and partakes of an entertainment given by him in honour of the dead. On the following day a similar feast is given by him in whose family the next casualty of the season had happened; and thus, the feast goes round in succession, until one is given for each of the dead.

IN this pious preservation of the dead till a certain

tain day in the year, when only the last solemn funeral rites can be performed to their remains, there is a singular coincidence in the practice of the *Kookies* with that of some of the tribes of the North American Indians, as related in BERTRAM'S Travels; and it must appear a curious fact, that in so very particular an instance, there should be this similitude in the customs of two savage people, placed in such opposite parts of the world;. where the climate, and other peculiar local circumstances, are so totally different.

THE *Kookies* have an idea of a future state, where they are rewarded or punished according to their merits in this world. They conceive that nothing is more pleasing to the Deity, or more certainly ensures future happiness, than destoying a number of their enemies. The Supreme Being they conceive to be Omnipotent, and the Creator of the world, and all that it contains. The term in their language for the Supreme Being is KHOGEIN POOTTEEANG. They also worship an inferior Deity, under the name of SHEEM SAUK, to whom they address their prayers, as a mediator with the Supreme Being, and as more immediately interesting himself in the concerns of individuals. To the Supreme Being they offer in sacrifice a *Gyal*, as being their most valued animal; while to SHEEM SAUK they sacrifice a goat only. In every *Parah*, they have a rudely formed figure of wood of the human shape, representing SHEEM SAUK; it is generally placed under a tree, and to it they offer up their prayers before they set out on any excursion or enterprize, as the Deity that controuls and directs their actions and destiny. Whenever, therefore, they return successful, whether from the chace, or the attack of an enemy, they religiously place before SHEEM SAUK all the heads of the slain, or of their game killed, as expressive of their devotion, and to

record their exploits. Each warrior has his own particular pile of heads, and according to the number it consists of, his character as a hunter and warrior is established in the tribe. These piles are sacred; and no man dares attempt to filch away his neighbours' fame, by stealing from them to add to his own. They likewise worship the moon, as conceiving it to influence their fortunes in some degree. And in every house there is a particular post consecrated to the Deity, before which they always place a certain portion of whatever food they are about to eat. In the month of January they have a solemn sacrifice and festival in honour of the Deity, when the inhabitants of several neighbouring *Parahs*, (if on friendly terms) often unite and kill *Gyals*, and all kinds of animals, on which they feast, and dance and drink together for several days. They have no professed ministers of religion, but each adores the Deity in such manner as he thinks proper. They have no emblem, as of SHEEM SAUK, to represent the Supreme Being.

THE *Kookies* having no coins among them, but such as find their way from the plains, for the few necessaries they want they barter their produce with the *Choomeeas*, who are the medium of commerce; and on these occasions the *Choomeeas* are never allowed to enter their *Parahs*, but are obliged to remain at a certain distance, whither the articles of exchange are brought: such is their extreme jealousy of admitting any strangers within their *Parahs*, as already noticed. They frequently visit a *Mug* chief, commonly known by the name of the *Comlahpore Rajah*, who is settled among the hills, in the southern parts of this district, and to whom they make themselves understood from the similarity of language. They can give no account of the country to the eastward of their hills; but they have a tradition that it is an open level country, like the plain

plain of *Chittagong*. The *Kookies* are a great terror to the *Bengalees* settled on the borders of the *jungles* in the *Runganeeah* and *Aurungabad* districts; and a particular annoyance to the wood cutters, whose business leads them far into the forests, and whom they have frequently surprised and cut off. Whenever an unfortunate event of this nature has occurred, it has always been remarked, that the *Kookies* carry nothing away from the slain but their heads, and such salt as they may have with them. They stand so greatly in awe of fire arms, that the report of a single musket will put a whole party to flight; on this account the *Rajah* of the *Choomeeas*, who is so immediately in their neighbourhood, keeps in his service a number of *Pehluwans*, or men with fire-arms; but, notwithstanding, his people have been obliged to abandon several places, by the depredations committed by the *Kookies*. Though the *Rajah* is upon terms of friendship with some of the tribes, yet, in the course of their migrations, these are succeeded by others that he knows nothing of, and of whose approach even he is ignorant, until his people are cut off; he is, therefore, under the necessity of being constantly prepared to repel these attacks, which, from being always made in the night, it is impossible to guard against.

THE following is a specimen of the *Kookie* language:

Meepa, ... Man.
Noonaoo, ... Woman
Naoo, ... A Child.
Meepa Ndoot'he, ... A male Child.
Noonaoot'he, ... A female Child.
P'ha, ... Father.
Noo, ... Mother
Chopooee, ... Brother.
Charnoo, ... Sister.
P'hoo, ... Grandfather.

 P'hee,

P'hee, ... Grandmother.

THEIR numbers are reckoned thus:

Katka, ... One.
Neeka, ... Two.
Toomka, ... Three.
Leeka .... Four.
Rungākā, ... Five.
Rooka, ... Six.
Sereeka, ... Seven.
Rictka, ... Eight.
Koaka, ... Nine.
Soomka, ... Ten.

By combining the first syllable of *Soomka* with every intermediate number, as *Soomkatka*, *Soomneeka*, *Soom-toomka*, and so on, they reckon to twenty, which is *Roboka*. The same combination now takes place with *Roboka*, the final syllable *ka* being struck off; it goes on *Robokātkā*, *Roboneeka*, &c. to thirty, which is expressed by *Soomtoomka*, or three tens. Forty is *Soomleeka*, or four tens; fifty *Soomrungaka*, or five tens; and so on to a hundred, which is expressed by *Rezāka*. From *Rezāka* the final syllable *ka* being struck off, a similar combination, as above, takes place with *Neeka*, *Toomka*, &c. to one thousand, called *Saungka*. The preceding rule of striking off the final *ka* is observed with *Saungha*, and thus they go on to hundreds of thousands, beyond which their ideas of numbers do not extend, as far as could be understood from their having no terms to express them.

VII.

ON THE

SANSCRIT AND PRÁCRIT LANGUAGES.

By H. T. Colebrooke, Esq.

In a treatise on rhetorick, compiled for the use of Mánicya Chandra, *Rájá* of *Tirabhucti* or *Tirhút*, a brief enumeration of languages, used by *Hindu* poets, is quoted from two writers on the art of poetry. The following is a literal translation of both passages.

"Sanscrïta *Prácrïta, Paiśáchí* and *Mágad'hí*, are in short the four paths of poetry. The Gods, &c. speak *Sanscrïta;* benevolent genii, *Prácrïta;* wicked demons, *Paiśáchí;* and men of low tribes and the rest, *Mágad'hí*. But sages deem *Sanscrïta* the chief of these four languages. It is used three ways; in prose, in verse, and in a mixture of both."

"Language, again, the virtuous have declared to be fourfold, Sanscrïta [or the polished dialect,] *Prácrïta* [or the vulgar dialect], *Apabhranśa* [or jargon], and *Miśra* [or mixed]. *Sanscrïta* is the speech of the celestials, framed in grammatical institutes; *Prácrïta* is similar to it, but manifold as a provincial dialect, and otherwise; and those languages which are ungrammatical, are spoken in their respective districts."

The *Paiśáchí* seems to be gibberish, which dramatick poets make the demons speak, when they bring these fantastic beings on the stage. The mixture of languages, noticed in the second quotation, is that which is employed in dramas, as is expressly said by the same author in a subsequent verse. It is not then a compound language, but a mixt dialogue

in which different persons of the drama employ different idioms. Both the passages above quoted are therefore easily reconciled. They in fact notice only three tongues. 1. *Sanscrĭt*, a polished dialect, the inflections of which, with all its numerous anomalies, are taught in grammatical institutes. This the dramatic poets put into the mouths of Gods and of Holy personages. 2. *Prácrĭt*, consisting of provincial dialects, which are less refined, and have a more imperfect grammar. In dramas it is spoken by women, benevolent genii, &c. 3. *Mágad'hí*, or *Apabhrans'a*, a jargon destitute of regular grammar. It is used by the vulgar, and varies in different districts: the poets accordingly introduce into the dialogue of plays a provincial jargon spoken by the lowest persons of the drama *.

The languages of India are all comprehended in these three classes. The first contains *Sanscrĭt*, a most polished tongue, which was gradually refined until it became fixed in the classic writings of many elegant poets, most of whom are supposed to have flourished in the century preceding the Christian æra. It is cultivated by learned *Hindus* throughout India, as the language of science and of literature, and as the repository of their law civil and religious. It evidently draws its origin (and some steps of its progress may even now be traced) from a primeval tongue

* *Sanscrĭta* is the passive participle of a compound verb formed by prefixing the preposition *sam* to the crude verb *crĭ*, and by interposing the letter *s* when this compound is used in the sense of embellishment. Its literal meaning then is "adorned;" and when applied to a language, it signifies "polished." *Prácrĭta* is a similar derivative from the same crude verb, with *pra* prefixed: the most common acceptation of this word is "outcast, or man of the lowest class;" as applied to a language, it signifies "vulgar." *Apabhrans'a* is derived from *bhras'* to fall down: it signifies a word, or dialect, which falls off from correct etymology. Grammarians use the *Sanscrĭta* as signifying "duly formed or regularly inflected;" and *Apabhrans'a* for false grammar.

tongue which was gradually refined in various climates, and became *Sanscrĭt* in India; *Pahlaví* in Persia, and Greek on the shores of the Mediterranean. Like other very ancient languages, *Sanscrĭt* abounds in inflections, which are, however, more anomalous in this, than in the other languages here alluded to; and which are even more so in the obsolete dialect of the *Védas*, than in the polished speech of the classick poets. It has nearly shared the fate of all antient tongues, and is now become almost a dead language; but there seems no good reason for doubting that it was once universally spoken in India. Its name, and the reputed difficulty of its grammar, have led many persons to imagine that it has been refined by the concerted efforts of a few priests, who set themselves about inventing a new language; not like all other tongues, by the gradually improved practice of good writers and polite speakers. The exquisitely refined system by which the grammar of *Sanscrĭt* is taught, has been mistaken for the refinement of the language itself. The rules have been supposed to be anterior to the practice, but this supposition is gratuitous. In *Sanscrĭt*, as in every other known tongue, grammarians have not invented etymology, but have only contrived rules to teach what was already established by approved practice.

There is one peculiarity of *Sanscrĭt* compositions which may also have suggested the opinion that it could never be a spoken language. I allude to what might be termed the euphonical orthography of *Sanscrĭt*. It consists in extending to syntax the rules for the permutation of letters in etymology. Similar rules for avoiding incompatible sounds in compound terms exist in all languages; this is sometimes effected by a deviation from orthography in the pronunciation of words, sometimes by altering one or more letters to make the spelling correspond with the pronunciation. These rules have been more profoundly

profoundly investigated by *Hindu* grammarians than by those of any other nation, and they have completed a system of orthography which may be justly termed euphonical. They require all compound terms to be reduced to this standard, and *Sanscrĭt* authors, it may be observed, delight in compounds of inordinate length; the whole sentence too, or even whole periods, may, at the pleasure of the author, be combined like the elements of a single word, and good writers generally do so. In common speech this could never have been practised. None but well known compounds would be used by any speaker who wished to be understood, and each word would be distinctly articulated independently of the terms which precede and follow it. Such indeed is the present practice of those who still speak the *Sanscrĭt* language; and they deliver themselves with such fluency as is sufficient to prove that *Sanscrĭt* may have been spoken in former times with as much facility as the contemporary dialects of the Greek language, or the more modern dialects of the Arabic tongue. I shall take occasion again to allude to this topick after explaining at large what are, and by whom were composed, those grammatical institutes in which the *Sanscrĭt* language is framed, according to the author above quoted; or by which (for the meaning is ill conveyed by a literal translation) words are correctly formed and inflected.

PÁńINI, the father of *Sanscrĭt* grammar, lived in so remote an age, that he ranks among those ancient sages whose fabulous history occupies a conspicuous place in the *Purán̉as,* or Indian theogonies*. The name is

* Every *Purán̉á* treats of five subjects; the creation of the universe, its progress, and the renovation of worlds; the genealogy of gods and heroes; chronology, according to a fabulous system; and heroick history, containing the achievements of demi-gods and heroes. Since

is a patronymick, indicating his descent from *Pań'in*; but according to the *Paurán'ica* legends, he was grandson of DÉVALA, an inspired legislator. Whatever may be the true history of PÁŃINI, to him the *Sútras*, or succinct aphorisms of grammar, are attributed by universal consent. His system is grounded on a profound investigation of the analogies in both the regular and the anomalous inflections of the *Sanscrit* language. He has combined those analogies in a very artificial manner; and has thus compressed a most copious etymology into a very narrow compass. His precepts are indeed numerous*, but they have been framed with the utmost conciseness; and this great brevity is the result of very ingenious methods which have been contrived for this end, and for the purpose of assisting the student's memory. In PÁŃINI's system the mutual relation of all the parts marks that it must have been completed by its author; it certainly bears internal evidence of its having been accomplished by a single effort, and even the corrections, which are needed, cannot be interwoven with the text. It must not be hence inferred, that PÁŃINI was unaided by the labours of earlier grammarians; in many of his precepts he cites the authority of his predecessors†, sometimes for a deviation from a general rule, often for a grammatical canon which has universal cogency. He has even employed some technical terms without defining them, because, as his commentators remark, those terms were already introduced by earlier grammarians.‡ None of the more ancient works,

Since each *Puráńá* contains a cosmogony, with mythological and heroick history, the works which bear that title may not unaptly be compared to the Grecian Theogonies.

* Not fewer than 3996.

† SA'CALYA, GA'RGYA, CA'S'YAPA, GA'LAVA, SA'CAT'A'YANA, and others.

‡ In a few instances he quotes former grammars to refute them.

works, however, seem to be now extant; being superseded by his, they have probably been disused for ages, and are now perhaps totally lost*.

A PERFORMANCE such as the *Pán'iníya* grammar must inevitably contain many errors. The task of correcting its inaccuracies has been executed by CÁTYÁYANA†, an inspired saint and law-giver, whose history, like that of all the Indian sages, is involved in the impenetrable darkness of mythology. His annotations, entitled *Várticas*, restrict those among the *Pán'iníya* rules which are too vague, enlarge others which are too limited, and mark numerous exceptions which had escaped the notice of PÁN'INI himself.

THE amended rules of grammar have been formed into memorial verses by BHARTRĬ-HARI, whose metrical aphorisms, entitled *Cáricá*, have almost equal authority with the precepts of PÁN'INI, and emendations of CÁTYÁYANA. If the popular traditions concerning BHARTRĬ-HARI be well founded, he lived in the century preceding the Christian Æra‡; for he is supposed to be the same with the brother of VICRAMADITYA, and the period when this prince reigned at *Ujjayiní* is determined by the date of the *Samvat* Æra.

THE studied brevity of the *Pán'iníya Sútras* renders them in the highest degree obscure. Even with the

* Definitions of some technical terms, together with grammatical axioms, are also cited from those ancient works in the commentaries on PA'N'INI. They are inserted in a compilation entitled *Paribháshá*, which will be subsequently noticed. The various ancient grammars of the *Sanscrĭt* tongue, as enumerated in a memorial verse, are eight in number, and ascribed to the following authors; viz. INDRA, CHANDRA, C'AS'A, CRITSNA', PI'SA'LI', S'A'CATA'YANA, PA'N'INI, and AMERA JINE'NDRA.

† This name likewise is a patronymick.

‡ A beautiful poem has been composed in his name, containing moral reflections, which the poet supposes him to make on the discovery of his wife's infidelity. It consists of either three or four *Satacas*, or centuries of couplets.

the knowledge of the key to their interpretation, the student finds them ambiguous. In the application of them when understood, he discovers many seeming contradictions; and, with every exertion of practised memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of PÁN'INI's eight lectures. A commentary was therefore indispensably requisite. Many were composed by ancient grammarians to elucidate the text of PÁN'INI. A most copious one on the emendations of his rules was compiled in very ancient times by an uncertain author. This voluminous work, known by the title of *Mahábháshya*, or the great commentary, is ascribed to PATANJALI, a fabulous personage, to whom mythology has assigned the shape of a serpent. In this commentary every rule is examined at great length. All possible interpretations are proposed: and the true sense and import of the rule are deduced through a tedious train of argument, in which all foreseen objections are considered and refuted; and the wrong interpretations of the text, with all the arguments which can be invented to support them, are obviated or exploded.

VOLUMINOUS as it is, the *Mahábháshya* has not exhausted the subject on which it treats. Its deficiencies have been supplied by the annotations of modern grammarians. The most celebrated among these scholiasts of the *Bháshya* is CAIYÁT'A, a learned Cashmirian. His annotations are almost equally copious with the commentary itself. Yet they too are loaded by numerous glosses; among which the old and new *Vivaranás* are most esteemed.

THE difficulty of combining the dispersed rules of grammar, to inflect any one verb or noun through all its variations, renders further aid necessary. This seems to have been anciently afforded in vocabularies, one of which exhibited the verbs classed in the

the order implied by the system of PÁN'INI, the other contained nouns arranged on a similar plan. Both probably cited the precepts which must be remembered in conjugating and declining each verb and noun. A catalogue of verbs, classed in regular order, but with few references to the rules of etymology, is extant, and is known by the title of *D'hátupát'a.* It may be considered as an appendix to the grammar of PÁN'INI; and so may his own treatise on the pronunciation of vocal sounds, and the treatise of YASCA on obsolete words and acceptations peculiar to the *Véda.* A numerous class of derivative nouns, to which he has only alluded, have been reduced to rule under the head of *Un'ádi,* or the termination *u,* &c.; and the precepts, respecting the gender of nouns, have been in like manner arranged in *Sútras,* which are formed on the same principles with PÁN'INI's rules, and which are considered as almost equally ancient. Another supplement to his grammar is entitled *Gan'apát'a,* and contains lists of words comprehended in various grammatical rules under the designation of some single word with the term "&c." annexed to it. These supplements are due to various authors. The subject of gender alone has been treated by more than one writer reputed to be inspired, namely by CÁTYÁYANA, GO'BHILA, and others.

THESE subsidiary parts of the *Pán'iníya* grammar do not require a laboured commentary; excepting only the catalogue of verbs, which does need annotation; and which is in truth a proper ground work for a complete review of all the rules of etymology, that are applicable to each verb*. The *Vritti nyása,* a

* The number of verbal roots amounts to 1750 nearly; exclusive of many obsolete words omitted in the *D'hátupáta,* but noticed in the *Sútras* as the roots of certain derivatives. The crude verbs, however, are more numerous, because many roots, containing the same radical letters, are variously conjugated in different senses: the whole number of crude verbs separately noticed in the catalogue exceeds three thou-

a very celebrated work, is, I believe, a commentary of this sort*. It is mentioned by MAITRÉYA RACSHITA, the author of the *D'hátu pradípa*, as the work chiefly consulted by him in compiling his brief annotations on the *D'hátupát'a*. A very voluminous commentary on the catalogue of verbs was compiled under the patronage of SAYAN'A, minister of a chieftain named SANGAMA, and is entitled *Mád'havíyá vritti*. It thoroughly explains the signification and inflection of each verb; but at the same time enters largely into scholastick refinements on general grammar.

SUCH vast works as the *Mahábháshya* and its scholia, with the voluminous annotations on the catalogue of verbs, are not adapted for general instruction. A conciser commentary must have been always requisite. The best that is now extant is entitled the *Cás'icá vritti*, or commentary composed at *Váránasí*. The anonymous author of it, in a short preface, explains his design: 'to gather the essence of a science dispersed in the early commentaries, in the *Bháshya*, in copious dictionaries of verbs and of nouns, and in other works.' He has well fulfilled the task which he undertook. His gloss explains in perspicuous language the meaning and application of each rule: he adds examples, and quotes, in their proper places, the necessary emendations from the *Várticas* and *Bháshya*. Though he never deviates into frivolous disquisitions, nor into tedious reasoning, but expounds the text as succinctly

sand. From each of these are deduced many compound verbs by prefixing one or more prepositions to the verbal root. Such compounds often deviate very widely in their signification, and some even in their inflections, from the radical verb. The derivative verbs again are numerous; such as causals, frequentatives, &c. Hence it may be readily perceived how copious this branch of grammar must be.

* I have not yet had an opportunity of inspecting either this or its gloss. It has been described to me as a commentary on the *Cásicá vritti*.

succinctly as could consist with perspicuity, his work is nevertheless voluminous; and yet, copious as it is, the commentaries on it, and the annotations on its commentaries, are still more voluminous. Amongst the most celebrated is the *Padamanjarí* of Haradatta Mis'ra; a grammarian whose authority is respected almost equally with that of the author, on whose text he comments. The annotators on this again are numerous; but it would be useless to insert a long list of their names, or of the titles of their works.

Excellent as the *Cás'icà vrïtti* undoubtedly is, it partakes of the defects which have been imputed to Pán'ini's text. Following the same order, in which the original rules are arranged, it is well adapted to assist the student in acquiring a critical knowledge of the *Sanscrït* tongue. But for one who studies the rudiments of the language, a different arrangement is requisite, for the sake of bringing into one view the rules which must be remembered in the inflections of one word, and those which must be combined even for a single variation of a single term. Such a grammar has been compiled within a few centuries past by Rámachandra, an eminent grammarian. It is entitled *Pracríya-caumudí.* The rules are Pán'ini's, and the explanation of them is abridged from the ancient commentaries; but the arrangement is wholly different. It proceeds from the elements of writing to definitions; thence to orthography: it afterwards exhibits the inflections of nouns according to case, number, and gender; notices the indeclinables; and proceeds to the uses of the cases: it subjoins the rules of opposition, by which compound terms are formed; the etymology of patronymicks and other derivatives from nouns; and the reduplication of particles, &c. In the second part, it treats of the conjugation of verbs arranged in ten classes: to these primitives succeed derivative verbs, formed from verbal roots, or

or from nouns. The rules concerning different voices follow: they are succeeded by precepts regarding the use of the tenses; and the work concludes with the etymology of verbal nouns, gerunds, supines, and participles. A supplement to it contains the anomalies of the dialect, in which the *Véda* is composed.

THE outline of PÁN'INI's arrangement is simple; but numerous exceptions and frequent digressions have involved it in much seeming confusion. The two first lectures (the first section especially, which is in a manner the key of the whole grammar) contain definitions; in the three next are collected the affixes, by which verbs and nouns are inflected. Those which appertain to verbs, occupy the third lecture: the fourth and fifth contain such as are affixed to nouns. The remaining three lectures treat of the changes which roots and affixes undergo in special cases, or by general rules of orthography, and which are all effected by the addition or by the substitution of one or more elements *. The apparent simplicity of the design vanishes in the perplexity of the structure. The endless pursuit of exceptions and of limitations so disjoins the general precepts, that the reader cannot keep in view their intended connexion and mutual relation. He wanders in an intricate maze; and the clew of the labyrinth is continually slipping from his hands.

THE order in which RÁMACHANDRA has delivered the rules of grammar is certainly preferable; but the *sútras* of PÁN'INI thus detached from their context are wholly unintelligible. Without the commentator's exposition, they are indeed what Sir WILLIAM JONES has somewhere termed them, dark as the darkest oracle. Even with the aid of a comment, they cannot be fully understood until they are perused with the proper context. Notwithstanding

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* Even the expunging of a letter is considered as the substitution of a blank.

this defect, BHÁT'T'O'JI' DI'CSHITA *, who revised the *Camudí*, has for very substantial reasons adhered to the *Pa'n'iníya sútras*. That able grammarian has made some useful changes in the arrangement of the *Pracríya*: he has amended the explanation of the rules, which was in many places incorrect or imperfect: he has remedied many omissions; has enlarged the examples; and has noticed the most important instances where the elder grammarians disagree, or where classical poets have deviated from the strict rules of grammar. This excellent work is entitled *Sidd'hánta Caumudí*. The author has very properly followed the example of RÁMACHANDRA, in excluding all rules that are peculiar to the obsolete dialect of the *Véda*, or which relate to accentuation; for this also belongs to the *Véda* alone. He has collected them in an appendix to the *Sidd'hánta Caumudí*; and has subjoined in a second appendix rules concerning the gender of nouns. The other supplements of PÁN'INI's grammar are interwoven by this author with the body of his work.

THE *Hindus* delight in scholastick disputation. Their grammarians indulge this propensity as much as their lawyers and their sophists †. BHÁT'T'O'JI' DI'CSHITA has provided an ample store of controversy in an argumentative commentary on his own grammar. This work is entitled *Prant'a menóramá*. He also composed a very voluminous commentary on the eight lectures of PÁN'INI, and gave it the title of *S'abda Caustubha*. The only portion of it I have yet seen reaches no farther than to the end of the first section of PÁN'INI's first lecture. But this is so diffusive, that, if the whole have been executed on a similar plan, it must triple the ponderous volume

* Descendants of BH'A'T'T'O'JI' in the fifth or sixth degree are, I am told, now living at Benares. He must have flourished then between one and two centuries ago.

† Many separate treatises on different branches of general grammar are very properly considered as appertaining to the science of logick.

lume of the *Mahábhashya* itself. I have reason, however, for doubting that it was ever completed.

THE commentaries on the *Sidd'hánta Caumudí* and *Manóramà* are very numerous. The most celebrated shall be here briefly noticed. 1. The *Tatwa bód'hiní* expounds the *Sidd'hánta:* it is the work of INYÁNE'NDRA SARASWATI, an ascetick, and the pupil of VAMANE'NDRA SWA'MI'. 2. The *Sábdéndu s'éc'hara* is another commentary on BHÁT'T'O'JI'S grammar. It was composed by a successor, if not a descendant, of that grammarian. An abridgment of it, which is very generally studied, is the work of NÁGE'S'A, son of S'IVA BHAT'T'A, and pupil of HARIDI'CSHITA. He was patronised, as appears from his preface, by the proprietor of *Sríngavéra púra**. Though called an abridgment, this *Laghu S'abdéndu* is a voluminous performance. 3. The *Laghu S'ábdaratna* is a commentary on the *Manórama* of BHAT'T'O'JI' DI'CSHITA, by the author's grandson, HARI' DICSHITA. This work is not improperly termed an abridgment, since it is short in comparison with most other commentaries on grammar. A larger performance on the same topicks, and with the same title of *S'ábda ratna*, was composed by a professor of this school. 4. BÁLA SARMAŃ PÁGOŃDIYA, who is either fourth or fifth in succession from BHAT'T'O'JI', as professor of grammar at Benares, has written commentaries on the *Caustubha*, *S'ábda retna*, and *Sabdéndu s'éc'hara*. His father, BAIDYARAT'HA BHAT'T'A, largely annotated the *Paribháshéndu s'éc'hara* of NÁGO'J'I' BHAT'T'A, which is an argumentative commentary on a collection of grammatical axioms and definitions cited by the glossarists of PA'N'INI. This compilation, entitled *Paribháshà*, has also furnished the text for other controversial performances bearing similar titles.

* A town on the Ganjes, marked *Singhore* in Rennel's maps. It is situated above *Illahabad*.

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When *Sanscrĭt* was the language of Indian courts, and was cultivated not only by persons who devoted themselves to religion and literature, but also by princes, lawyers, soldiers, physicians, and scribes; in short, by the first three tribes, and by many classes included in the fourth; an easy and popular grammar must have been needed by persons who could not waste the best years of their lives in the study of words. Such grammars must always have been in use; those, however, which are now studied

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ANOTHER popular grammar, which is in high repute in Bengal, is entitled *Mugd'habód'ha*, and is accompanied by a commentary. It is the work of VÓPADÉVA, and proceeds upon a plan grounded on that of the *Caumudís;* but the author has not been content to translate the rules of PÁŃINI, and to adopt his technical terms. He has on the contrary invented new terms, and contrived new abbreviations. The same author likewise composed a metrical catalogue of verbs alphabetically arranged. It is named *Cavicalpadruma*, and is intended as a substitute for the *D'hátupáṫa*.

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IT appears from the prefaces of many different grammatical treatises, that works, entitled *Dhátu* and *Náma páráyan'a*, were formerly studied. They must have comprehended, as their title implies, "the whole of the verbs and nouns" appertaining to the language; and, since they are mentioned as very voluminous,

luminous, they must probably have contained references to all the rules applicable to every single verb and noun. HARADATTA's explanation of the title confirms this notion. But it does not appear that any work is now extant under this title. The *D'hátupát'a*, with its commentaries, supplies the place of the *D'hátupárayan'a*. A collection of dictionaries and vocabularies in like manner supplies the want of the *Náma párayan'a*. These then may be noticed in this place as a branch of grammar.

THE best and most esteemed vocabulary is the *Amera cósha*. Even the bigotry of SANCAR ACHÁRYA spared this, when he proscribed the other works of AMERA SINHA *. Like most other *Sanscrit* dictionaries,

* AMER-SINH was an eminent poet and one of the nine gems (for so these poets were called), who were the ornament of VICRAMÁDITYA's court. Unfortunately he held the tenets of a heterodox sect; and his poems are said to have perished in the persecutions fomented by intolerant philosophers against the persons and writings of both JAINAS and BAUDD'HAS. The persecution instigated by SANCARA and UDAYAN A'CHA'RYA, were enforced, perhaps from political motives, by princes of the *Vaishn'ava* and *S'aiva* sects, who compelled the BAUDD'HA monarchs to retire from *Hindustán*, and to content themselves with their dominions of *Lásat'a* and *Bhót'a*. It would be curious to investigate the date of this important revolution. The present conjecture, for it is little more than mere conjecture, is partly founded upon some acknowledgments made by *Pandits*, who confess that SANCARA and UDAYANA persecuted the heterodox sects and proscribed their books; and partly on the evidence of the engraved plate found at *Mudgagiri*, and of the inscription on the pillar found at *Bedál* (See As. RES. v. I. p. 123 & 133), from which it appears, that DE'VAPA'LA DE'VA belonged to the sect of BUDD'HA; and that he reigned over *Bengal* and *Car'nát'a* as well as *Lásat'a* and *Bhót*; and had successfully invaded *Cambója*, after traversing as a conqueror the *Vind'hya* range of mountains. His descendants, as far as the fourth generation, governed a no less extensive empire; as appears from the inscription on the pillar at *Bedál*. I must however acknowledge, that this last mentioned inscription does not indicate any attachment to the sect of BUDD'HA. This may be accounted for by supposing that the worshippers of CRÍSHN'A and of RA'MA were then as cordial to the followers of BUDD'HA, as they now are towards each other. The king and his minister might belong to different sects.

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tionaries, it is arranged in verse to aid the memory. Synonymous words are collected into one or more verses, and placed in fifteen different chapters, which treat of as many different subjects. The sixteenth contains a few homonymous terms, arranged alphabetically in the Indian manner by the final consonants. The seventeenth chapter is a pretty full catalogue of indeclinables, which European philologists would call adverbs, prepositions, conjunctions, and interjections; but which *Sanscrĭt* grammarians consider as indeclinable nouns. The last chapter of the *Ameracósh* is a treatise on the gender of nouns. Another vocabulary by the same author is often cited by his commentators under the title of *Ameramálá*.

NUMEROUS commentaries have been written on the *Amera cósh*. The chief object of them is to explain the derivations of the nouns, and to supply the principal deficiencies of the text. *Sanscrĭt* etymologists scarcely acknowledge a single primitive amongst the nouns. When unable to trace an etymology which may be consistent with the acceptation of the word, they are content to derive it according to grammatical rules from some root to which the word has no affinity in sense. At other times they adopt fanciful etymologies from *Purânas* or from *Tantras*. But in general the derivations are accurate and instructive. The best known among these commentaries of the *Amera cósha* is the *Padra chandricá*, compiled from sixteen older commentaries by VRĬHASPATI surnamed MUCUT'A, or at

AMERA is mentioned in an inscription at *Budd'ha gayá* as the founder of a temple at that place. (AS. RES. v. I. p. 284). This circumstance may serve to explain why his works have been proscribed with peculiar inveteracy, as it is acknowledged by many *Pandits* that they have been. He was probably a zealous sectarist.

This is, however, by no means certain: and BHA'NUJI' D'ISCHITA, in his commentary on the *Amera cósha*, denies that there is any evidence to prove that the author belonged to the sect of JAINAS.

at full length RÁYA MUCUT'A MAN'I. It appears from the incidental mention of the years then expired of astronomical eras, that MUCU'TA made this compilation in the 4532d year of the *Cali yug*, which corresponds with A. D. 1430. ACHYUTA JALLACI' has abridged MUCUTA's commentary, but without acknowledgment, and has given the title of *Vyác'hyá pradípa* to his compendium. On the other hand, BHÁNUJI'-DI'CSHITA has revised the same compilation, and has corrected the numerous errors of MUCUT'A: who often derives words from roots that are unknown to the language; or according to rules which have no place in its grammar. BHÁNUJI' has greatly improved the plan of the work, by inserting from other authorities the various acceptations of words exhibited by AMERA in one or two senses only, This excellent compilation is entitled *Vyách'ya sud'há*.

THE *Amera cósha*, as has been already hinted, gives a very incomplete list of words that have various acceptations. This defect is well supplied by the *Médiní*, a dictionary so named from its author MÉDINICAR. It contains words that bear many senses, arranged in alphabetical order by the final consonants; and a list of homonymous indeclinables is subjoined to it. A similar dictionary, compiled by MAHÉS'WARA, and entitled *Vis'wa pracás'a*, is much consulted, though it be very defective, as has been justly remarked by M'EDINICAR. It contains, however, a very useful appendix on words spelt more than one way; and another on letters which are liable to be confounded, such as *v* and *b*; and another again on the gender of nouns. These subjects are not separately treated by M'EDINICAR; but he has on the other hand specified the genders with great care in the body of the work. The exact age of the *Médiní* is not certainly known; but it is older than MUCUT'A's compilation, since it is quoted by this author.

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AMERA's dictionary does not contain more than ten thousand different words. Yet the *Sanscrĭt* language is very copious. The insertion of derivatives, that do not at all deviate from their regular and obvious import, has been very properly deemed superfluous. Compound epithets, and other compound terms, in which the *Sanscrĭt* language is peculiarly rich, are likewise omitted; excepting such as are especially appropriated, by a limited acceptation, either as titles of Deities, or as names of plants, animals, &c. In fact compound terms are formed at pleasure, according to the rules of grammar; and must generally be interpreted in strict conformity with those rules. Technical terms too are mostly excluded from general dictionaries, and consigned to separate nomenclatures. The *Ameracósh* then is less defective than might be inferred from the small number of words explained in it. Still, however, it needs a supplement. The *Háravalí* may be used as such. It is a vocabulary of uncommon words, compiled by PURUSHÓTTAMA, the author of an etymological work, and also of a little collection of monograms, entitled *E'cácshara*. His *Háravalí* was compiled by him under the patronage of D'HRĬTA SINHA. It is noticed by MÉDINICAR, and seems to be likewise anterior to the *Vis'wa*.

The remaining deficiencies of the *Ameracósh* are supplied by consulting other dictionaries and vocabularies; such as HELÁYND'HA's, VÁCHESPATI's, the *Dharańicósha*, or some other. *Sanscrĭt* dictionaries are indeed very numerous. PURUSHÓTTAMA and MÉDINICAR name the *Utpalinì*, *Sabdárnáva* and *Sansárávárta*, as works consulted by them. PURUSHÓTTAMA adds the names of VÁCHESPATI, VYÁD'I and VICRAMÁDITYA; but it is not quite clear whether he mentions them as the authors and patrons of these, or of other dictionaries. M'EDINICAR adds a fourth vocabulary called *Námamálá*, and with similar obscurity subjoins the celebrated

brated names of BHĂGURI, VARARUCHI, SÁS'WATA, BÓPÀLITA and RANTIDÉVA. He then proceeds to enumerate the dictionaries of AMERA, S'UBHÁNGA, HELÁYND'HA, GÓVERD'HANA, RABHASA PÁLA, and the *Ratnacósha*; with the vocabularies of RUDRA, DHANANJAYA, and GANGÁD'HARA; as also the *Dharan'icósha*, *Háràvalì*, *Vrĭhadamara*, *Tricán'd'asésha* and *Ratnamálà*. Many of these are cited by the commentators on AMERA, and by the scholiasts on different poems. The following are also frequently cited; some as etymologists, the rest as lexicographers: SWÁMÍ, DURGA, SARVADHARA VÁMANA, CHANDRA, and the authors of the *Vaijayntì Námanid'hána*, *Haima*, *Vrĭhat-nighanti*, &c. To this list might be added the *Anécárt'ha*, *dwani manjari Nánárt'ha*, and other vocabularies of homonymous terms; the *Dwiructi*, *Bhuriprayóga cósha*, and other lists of words spelt in more than one way; and the various *Nighantis* or nomenclatures, such as the *Dhanwantari-nighanta* and *Rájanighanta*, which contain lists of the materia medica; and the *Nighanti* of the *Véda*, which explains obsolete words and unusual acceptations*.

BEFORE I proceed to mention other languages of India, it may be proper to mention, that the school of *Benares* now uses the *Sidd'hánta caumudí*, and other works of BHATTÓJI, as the same school formerly did the *Cás'icá vrĭtti*. The *Pracríyà caumudí*, with its commentaries, maintains its ground among the learned of *Mit'hilà* or *Tirhút*. In both places, however, and indeed throughout India, the *Mahábháshya* continues to be the standard of *Sanscrĭt* grammar. It is therefore studied by all who are ambitious of acquiring a critical knowledge of the language. The *Haricáricá*, with its commentaries

* The *Niructi*, as explained in Sir WILLIAM JONES's treatise on the literature of the *Hindus*, belongs to the same class with the *Nighanti* of the *Véda*: and a small vocabulary under both these titles is commonly annexed to the *Rĭgvéda* to complete the set of *Upavédas*. There is however a much larger work entitled *Niructa*; and the commentators of it are often cited upon topics of general grammar.

taries by HÉLÁRÁJA and PUNJARÁJA, was probably in use with a school that once flourished at *Ujjayiní:* but it does not seem to be now generally studied in any part of India.

The second class of Indian languages comprehends the written dialects which are now used in the intercourse of civil life, and which are cultivated by lettered men. The author of a passage already quoted includes all such dialects under the general denomination of *Prácrit:* but this term is commonly restricted to one language, namely to the *Saraswatí bála bání*, or the speech of children on the banks of the *Saraswatí**. There is reason to believe that ten polished dialects formerly prevailed in as many different civilized nations, who occupied all the fertile provinces of *Hindustán* and the *Dekhin.* Evident traces of them still exist. They shall be noticed in the order in which these *Hindu* nations are usually enumerated.

The *Sáreswata* was a nation which occupied the banks of the river *Sáraswatí*. *Bráhmanas* who are still distinguished by the name of their nation, inhabit chiefly the *Penjáb* or *Panchanada*, west of the river from which they take their appellation. Their original language may have once prevailed through the southern and western parts of *Hindustán* proper, and is probably the idiom to which the name of *Prácrit* is generally appropriated. This has been more cultivated than any other among the dialects which will be here enumerated, and it occupies a principal place in the dialogue of most dramas. Many beautiful poems composed wholly in this language, or intermixed with stanzas of pure *Sanscrit*, have perpetuated the memory of it, though perhaps it have long ceased to be a vernacular tongue. Grammars have been compiled for the purpose of teaching this language and its prosody, and several treatises

* The term will bear a different interpretation: but this seems to be the most probable explanation of it. The other (youthful speech of Saraswati) is generally received.

treatises of rhetorick have been written to illustrate its beauties. The *Prácrïta manóramà* and *Prácrïta Pingala* are instances of the one, and the *Saraswatí Cant'ábharan'a* of Bho'jadéva may be named as an example of the other, although both *Sanscrït* and *Prácrit* idioms furnish the examples with which that author elucidates his precepts. For the character of the *Prácrit* language I must refer the reader to Sir William Jones's remarks in his preface to the translation of the Fatal Ring.

The *Cányacubjas* possessed a great empire, the metropolis of which was the ancient city of *Cányacubja* or *Canój*. Theirs seems to be the language which forms the ground-work of modern *Hindustánì*, and which is known by the appellation of *Hindí* or *Hindeví*. Two dialects of it may be easily distinguished, one more refined, the other less so. To this last the name of *Hindí* is sometimes restricted, while the other is often confounded with *Prácrit*. Numerous poems have been composed in both dialects, not only before the *Hindustánì* was ingrafted on the *Hindí* by a large intermixture of Persian, but also in very modern times, by *Muhammedan* as well as *Hindu* poets. *Dóhrás* or detached couplets, and *Cabits* or stanzas, in the *Hindeví*, may be found among the works of *Muslemán* authors; it will be sufficient to instance those of Melic Muhammed Jaisi', Muhammed Afzel, and Ami'rkha'n Anja'm. Most poems in this dialect are, however, the exclusive production of *Hindu* poets*. On examining

* Among the most admired specimens of *Hindí* poetry, the seven hundred couplets of Biha'ri'la'l, and the amatory verses of Su'nder and of Matira'm, are conspicuous. But their dialect is not pure *Hindeví*; since they sometimes borrow from the Persian language. Su'nder wrote his poems in the reign of Sha'hjeha'n, and seems to have been patronized by that prince, whom he praises in his preface. Biha'ri'la'l flourished at the court of *Ambhér*, towards the beginning of the sixteenth century of the Christian era. His poems were arranged in their present order for the use of the unfortunate prince A'zem

ing them the affinity of *Hindí* with the *Sanscrït* language is peculiarly striking; and no person acquainted with both can hesitate in affirming that *Hindí* is chiefly borrowed from *Sanscrït*. Many words of which the etymology shows them to be the purest *Sanscrït*, are received unaltered; many more undergo no change but that of making the final vowel silent; a still greater number exhibits no other difference than what arises from the uniform permutation of certain letters; the rest too, with comparatively few exceptions, may be easily traced to a *Sanscrït* origin. That this is the root from which *Hindí* has sprung, (not *Hindí* the dialect whence *Sanscrït* has been refined,) may be proved by etymology, the analogy of which is lost in *Hindí* and preserved in *Sanscrït*. A few examples will render this evident.

CRÍYÁ signifies action, and *Carma* act, both of which are regularly derived from the root *Crï* to do. They have been adopted into *Hindustánì*, with many other regular derivatives of the same root; (such, for example, as *Caran'a* [contracted into *Carnà*] the act of doing; *Cartá* the agent; *Cáran'* cause, or the means of doing; *Cárya* [*Cárj*, *Cáj*,] the thing to be done, and the intent or purpose of the action.) But I select these two instances, because both words are adopted into *Hindustánì* in two several modes. Thus *Críá* signifies action, and *Ciríá* expresses one metaphorical sense of the same *Sanscrït* word, viz. oath or ordeal. Again. *Ciríá-caram* signifies funeral rites; but *Cám* is the most usual form in which the *Sanscrït Carma* is exhibited in the *Hindustánì*; and it thus assumes the same form with *Cám*, desire, a very different word taken from the *Sanscrït* derivative of the root *Cam*, to seek: here then, *Hindustánì* confounds

A'ZEM SHA'H; and the modern edition is therefore called *A'zemsháhi*. The old edition has been elegantly translated into *Sanscrït* verse, by HERIPRESA'DA' PANDITA, under the patronage of CHE'T SIN'H, when *Raja* of *Benares*.

founds two very different words in one instance, and makes two words out of one in the other instance.

SAT literally signifies existent, it is employed in the acceptation of truth; *Satya*, a regular derivative from it, signifies true; or, employed substantively, truth. The correspondent *Hindí* word, *sach*, is corrupted from the *Sanscrït satya*, by neglecting the final vowel, by substituting *j* for *y*, according to the genius of the *Hindevì* dialect, and by transforming the harsh combination *tj* into the softer sound of *ch*. Here then is obviously traced the identity of the *Hindustánì sach*, and *Bengálí shótyo*, which are only the same *Sanscrït* word *satya* variously pronounced.

YUVAN signifies young, and *yauvana* youth; the first makes *Yuvá* in the nominative case: this is adopted into *Hindustánì* with the usual permutation of consonants, and becomes *Jubá*, as *Yauvana* is transformed into *Jóban*. The same word has been less corrupted in Persian and Latin, where it stands *Juwán* and *Juvenis*. In many inflections the root of *Yuvan* is contracted into *Yún*, the possessive case, for example, forms in the three numbers, *Yúnas*, *Yunós*, *Yúnám*: here, then, we trace the origin of the Latin comparative *Junior*; and I cannot hesitate in referring to these *Sanscrït* roots, the Welsh *Jevangk*, and Armorican *Jovank*, as well as the Saxon *Yeong*, and finally the English *Young*. This analogy, which seems evident through the medium of the *Sanscrït* language, is wholly obscured in *Hindustánì*.

THESE examples might be easily multiplied, but unprofitably, I fear; for, after proving that nine-tenths of the *Hindí* dialect may be traced back to the *Sanscrït* idiom, there yet remains the difficulty of accounting for the remaining tenth, which is perhaps the basis of the *Hindí* language. Sir WILLIAM JONES thought it so, and he thence inferred, that the pure *Hindí* was primeval in Upper India, into which the *Sanscrït* was introduced by conquer-

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ors from other kingdoms in some very remote age *. This opinion I do not mean to controvert. I only contend, that where similar words are found in both languages, the *Hindí* has borrowed from *Sanscrĭt*, rather than the *Sanscrĭt* from *Hindí*. It may be remarked too, that in most countries the progress has been from languages rich in inflections, to dialects simple in their structure. In modern idioms, auxiliary verbs and appendant particles supply the place of numerous inflections of the root: it may, for this reason, be doubted, whether the present structure of the *Hindí* tongue be not a modern refinement. But the question, which has been here hinted rather than discussed, can be decided only by a careful examination of the oldest compositions that are now extant in the *Hindí* dialect. Until some person execute this task, a doubt must remain, whether the ground-work of *Hindí*, and consequently of *Hindustánì*, be wholly distinct from that of *Sanscrĭt*.

On the subject of the modern dialect of Upper India, I with pleasure refer to the works of *a very ingenious member of this society*, Mr. Gilchrist, whose labours have now made it easy to acquire the knowledge of an elegant language, which is used in every part of *Hindustán* and the *Dekhin*; which is the common vehicle of colloquial intercourse among all well educated natives, and among the illiterate also in many provinces of India, and which is almost every where intelligible to some among the inhabitants of every village. The dialects, which will be next noticed, are of more limited use.

Gaura †, or, as it is commonly called, *Bengalah*, or *Bengálì*, is the language spoken in the provinces, of

* Third anniversary discourse.

† It is necessary to remark, that although *Gaura* be the name of *Bengal*, yet the *Bráhmanas*, who bear that appellation, are not inhabitants of *Bengal* but of *Hindustán* proper. They reside chiefly in the *Suba* of *Delhi*; while the *Bráhmanas* of Bengal are avowed colonists

of which the ancient city of *Gaur* was once the capital; it still prevails in all the provinces of Bengal, excepting perhaps some frontier districts, but is said to be spoken in its greatest purity in the eastern parts only; and, as there spoken, contains few words which are not evidently derived from *Sanscrĭt*. This dialect has not been neglected by learned men. Many *Sanscrĭt* poems have been translated, and some original poems have been composed in it; learned *Hindus* in Bengal speak it almost exclusively; verbal instruction in sciences is communicated through this medium, and even publick disputations are conducted in this dialect. Instead of writing it in the *Déva-nágarì*, as the *Prácrit* and *Hindeví* are written *, the inhabitants of Bengal have adopted a peculiar character, which is nothing else but *Déva-nágarí*, difformed for the sake of expeditious writing. Even the learned amongst them employ this character for the *Sanscrĭt* language, the pronunciation of which too they in like manner degrade to the *Bengálí* standard. The labours of Mr. HALHED and Mr. FORSTER have already rendered a knowledge of the *Bengálí* dialect accessible, and Mr. FORSTER's further exertions will still more facilitate the acquisition of a language, which cannot but be deemed greatly useful, since it prevails throughout the richest and most valuable portion of the British possessions in India.

MAIT'HILA

nists from *Canój*. It is difficult to account for this contradiction. The *Gaura Bráhmanas* alledge a tradition, that their ancestors migrated in the days of the *Pándavas*, at the commencement of the present *Cali Yuga*. Though no plausible conjecture can be founded on this tradition, yet I am induced to retract a conjecture formerly hazarded by me; that the *Gar* of our maps was the original country of the *Gaura* priests.

* *Prácrit* and *Hindí* books are commonly written in the *Dévanágarì*; but a corrupt writing, called *Nágarí*, is used by *Hindus* in all common transactions where *Hindí* is employed by them; and a still more corrupted one, wherein vowels are for the most part omitted, is employed

MAIT'HILA, or *Tirhutíya*, is the language used in *Mit'hílà*, that is, in the *Sircár* of *Tirhút*, and in some adjoining districts, limited however by the rivers *Cusí (Causicí,)* and *Gandhac (Gandhací,)* and by the mountains of *Népál*: it has great affinity with *Bengálí*; and the character in which it is written differs little from that which is employed throughout Bengal. In *Tirhút*, too, the learned write *Sanscrit* in the *Tirhutíya* character, and pronounce it after their own inelegant manner. As the dialect of *Mit'hilà* has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it further in this place.

UTCALA, or *O'd'radés'a*, is co-extensive with the *Subá* of *O'résá*, extending from *Médinípúr* to *Mánacapattana*, and from the sea to *Sammall-púr*. The language of this province, and the character in which it is written, are both called *Uríya*. So far as a judgment can be formed from imperfect specimens of this language, it contains many *Sanscrit* words variously corrupted, with some Persian and Arabick terms borrowed through the medium of *Hindustáni*, and with others of doubtful origin. The letters are evidently taken from the *Dévanágarí*; and the *Bráhmens* of this province use the *Uríya* character in writing the *Sanscrit* language: its deviations from the *Dévanágarí* may be explained, from the practice of writing on palm leaves with an iron style, or on paper with a pen cut from a porcupine's quill. It differs in this respect from the hand-writing of northern tribes, and is analogous to that of the southern inhabitants of the peninsula.

employed by bankers and others in mercantile transactions. I must here confess that I can give no satisfactory explanation of the term. The common etymology of *Nágarí* is unsatisfactory; unless *Nagara* be taken as the name of some particular place emphatically called the city.

THE five *Hindu* nations, whose peculiar dialects have been thus briefly noticed, occupy the northern and eastern portions of India; they are denominated the five *Gaurs*. The rest, called the five *Drávirs*, inhabit the southern and western parts of the peninsula. Some *Pandits* indeed exclude *Car'náta*, and substitute *Càsmíra;* but others, with more propriety, omit the *Cáshmirian* tribe; and, by adding the *Cánaras* to the list of *Drávirs*, avoid the inconsistency of placing a northern tribe among southern nations. There is reason too for doubting whether *Cáshmíra* be occupied by a distinct nation, and whether the inhabitants of it be not rather a tribe of *Cányacubjas.*

DRÁVIRA is the country which terminates the peninsula of India. Its northern limits appear to lie between the twelfth and thirteenth degrees of north latitude. The language of the province is the *Támel*, to which Europeans have given the name of *Malabar* *, from *Malay-wár*, a province of *Drávira*. They have similarly corrupted the true name of the dialect into Tamul, Tamulic, and Tamulian †: but the word, as pronounced by the natives, is *Támla*, or *Támalah;* and this seems to indicate a derivation from *Támra*, or *Támraparn'í* a river of note, which waters the southern *Máthura*, situated within the limits of *Drávir*. The provincial dialect is written in a character which is greatly corrupted from the parent *Dévanágarí*, but which nevertheless is used by the *Bráhmens* of *Drávir* in writing the *Sanscrït* language. After carefully inspecting a grammar published by Mr. DRUMMOND at Bombay, and a dictionary by missionaries

* A learned *Bráhmen* of *Drávira* positively assures me, that the dialect of Malabar, though confounded by Europeans with the *Támel*, is different from it; and is not the language to which Europeans have allotted that appellation.

† The Romish and Protestant missionaries who have published dictionaries and grammars of this dialect, refer to another language, which they denominate *Grandam* and *Grandonicum*. It appears that *Sanscrït* is meant, and the term thus corrupted by them is *Grant'ha*, a volume or book.

missionaries at Madras, I can venture to pronounce that the *Támla* contains many *Sanscrït* words, either unaltered or little changed, with others more corrupted, and a still greater number of doubtful origin.

THE *Maháráshtra* or *Mahrátta* is the language of a nation which has in the present century greatly enlarged its antient limits. If any inference may be drawn from the name of the character in which the language is written, the country occupied by this people was formerly called *Múru* *; for the peculiar corruption of the *Dévanágarì*, which is employed by the *Maháràsh'tras* in common transactions, is denominated by them *Múr*. Their books, it must be remarked, are commonly written in *Dévanàgarì*. The *Mahrátta* nation was formerly confined to a mountainous tract situated south of the river *Nermada*, and extending to the province of *Cócán*. Their language is now more widely spread, but is not yet become the vernacular dialect of provinces situated far beyond the antient bounds of their country. Like other Indian tongues, it contains much pure *Sanscrït*, and more corruptions of that language intermixed with words borrowed from Persian and Arabick, and with others derived from an unknown source. If the bards of *Múru* were once famous, their supposed successors, though less celebrated, are not less diligent. The *Mahráttas* possess many poems in their own dialect, either translated from the *Sanscrït*, or original compositions in honour of CRÏSHNÁ, RAMÁ, and other deified heroes. Treatises in prose too, on subjects of logick and of philosophy, have been composed in the *Mahrátta* dialect.

CARNÁT'A, or *Cárnara*, is the antient language of *Carnát'aca*, a province which has given name to districts on both coasts of the peninsula. This dialect

* Mentioned in the royal grant preserved at a famous temple in *Carnát'a*. See As. RES. *v*. III. *p*. 48. However, the *Mahráttas* themselves affirm, that the *Múru* character was introduced amongst them from the island of *Silán*.

lect still prevails in the intermediate mountainous tract, but seems to be superseded by other provincial tongues on the eastern coast. A peculiar character formed from the *Dévanágarì*, but like the *Támla*, much corrupted from it through the practice of writing on palm-leaves with an iron style, is called by the same name with the language of *Carńáťic*. *Bráhmens* of this tribe have assured me that the language bears the same affinity to *Sanscrĭt* as other dialects of the *Dacshin*. I can affirm too, from their conversation, that the *Cánaras*, like most other southern tribes, have not followed the ill example of Bengal and the provinces adjacent to it, in pronouncing the *Sanscrĭt* language in the same inelegant manner with their own provincial dialects.

Tailanga, *Télingah*, or *Tilanga*, is at once the name of a nation, of its language, and of the character in which that language is written. Though the province of *Telingána* alone retain the name in published maps of India, yet the adjacent provinces on either bank of *Crĭshná* and *Gódáverí*, and those situated on the north-eastern coast of the peninsula, are undoubtedly comprehended within the ancient limits of *Tilanga*, and are inhabited chiefly by people of this tribe. The language too is widely spread: and many circumstances indicate that the *Tailangas* formerly occupied a very extensive tract, in which they still constitute the principal part of the population. The character in which they write their own language is taken from *Dévanágarì*, and the *Tailanga* *Bráhmens* employ it in writing the *Sanscrĭt* tongue, from which the *Tailanga* idiom is said to have borrowed more largely than other dialects used in the south of India. This language appears to have been cultivated by poets, if not by prose writers, for the *Tailangas* possess many compositions in their own provincial dialect, some of which are said to record the ancient history of the country.

The province of *Gúrjara** does not appear to have been at any time much more extensive than the modern *Guzrát,* although *Bráhmanas* distinguished by the name of that country, be now spread over the adjoining provinces on both sides of the *Nermadá.* This tribe uses a language denominated from their own appellation, but very nearly allied to the *Hindí* tongue, while the character in which it is written conforms almost exactly with vulgar *Nágarí.* Considering the situation of their country, and the analogy of language and writing, I cannot hesitate in thinking that the *Gurjaras* should be considered as the fifth northern nation of India, and the *U'ríyas* should be ranked among the tribes of the *Dacshin.*

BRIEF and imperfect as is this account of the *Prácrits* of India, I must be still more concise in speaking of the languages denominated *Mágad'hi* and *Apabhransa* in the passages quoted at the beginning of this essay. Under these names are comprehended all those dialects which, together with the *Prácrits* above noticed, are generally known by the common appellation of *Bháshá,* or speech. This term, as employed by all philologists from PA'N'INI down to the present professors of grammar, does indeed signify the popular dialect of *Sanscrĭt,* in contradistinction to the obsolete dialect of the *Véda*; but in common acceptation, *Bhákhá* (for so the word is pronounced on the banks of the Ganges) denotes any of the modern vernacular dialects of India, especially such as are corrupted from the *Sanscrĭt*: these are very numerous. After excluding mountaineers, who are probably aborigines of India, and whose languages have certainly no affinity with *Sanscrĭt,* there yet remain in the mountains and islands contiguous to India, many tribes that seem to be degenerate *Hindus*;

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* The limits of *Gúrjara,* as here indicated, are too narrow. It seems to have been co-extensive with the antient, rather than the modern *Guzrát,* and to have included the whole, or the greatest part of Candesh and Malwa.

they have certainly retained some traces of the language and writing which their ancestors had been taught to employ.

WITHOUT passing the limits of *Hindustán*, it would be easy to collect a copious list of different dialects in the various provinces, which are inhabited by the ten principal *Hindu* nations. The extensive region which is nearly defined by the banks of the *Saraswatí* and *Gangá* on the north, and which is strictly limited by the shores of the eastern and western seas towards the south, contains fifty-seven provinces according to some lists, and eighty-four according to others. Each of these provinces has its peculiar dialect, which appears, however, in most instances, to be a variety only of some one among the ten principal idioms. Thus *Hindustánì*, which seems to be the lineal descendant of the *Cányacubja*, comprises numerous dialects from the *Orduzebán*, or language of the royal camp and court, to the barbarous jargon which reciprocal mistakes have introduced among European gentlemen and their native servants. The same tongue, under its more appropriate denomination of *Hindí*, comprehends many dialects strictly local and provincial. They differ in the proportion of Arabick, Persian and *Sanscrĭt*, either pure or slightly corrupted, which they contain; and some shades of difference may be also found in the pronunciation, and even in the basis of each dialect.

NOT being sufficiently conversant with all these idioms, I shall only mention two, which are well known, because lyrick poets have employed them in songs, that are still the delight of natives of all ranks. I allude to the *Penjábí* and to the *Brij-bhákhá*. The first is the language of *Panchanada*, or *Penjáb*, a province watered by the five celebrated rivers which fall into the *Sind'hu*. The songs entitled *Khéáls* and *Teppas*, which are no doubt familiar to all who have a taste for the vocal music of India, are composed almost

almost exclusively in this dialect; as the *Dhurpeds* and regular *Rags* are in *Hindí*, and *Rékhtah* *, in the language of the court of *Hindustán*.

THE *Brij-bhákhá*, or *Vraja-bháshá*, is the dialect supposed to have been anciently spoken among the peasants in the neighbourhood of *Mat'hura*. It derives its name from the cowpens *(Vraja)* and dairies in the forest of *Vrïndá*, where CRÏSHN'A was educated among the wives and daughters of the cowherds. His amorous adventures with RA'D'HA' and the *Gópís* furnish the subject of many favourite songs in this dialect. It is still spoken with much purity throughout a great part of the *Antarbéd*, or *Dóáb*, and in some districts on the opposite banks of the *Yamunà* and *Gangá*.

To these cursory observations might be fitly added a specimen of each language, and of the character in which it is written, together with a list of the most common terms in the various dialects of India, compared with words of similar sound and import in the ancient languages of Europe. I have indeed made collections for this purpose, but the insertion of a copious list would exceed the limits of a desultory essay. For this reason, and because the collection is yet incomplete, I suppress it; and shall here close the present essay abruptly, with the intention of resuming the subject, should the further prosecution of these inquiries at any future time enable me to furnish the information called for by this society, concerning the number of *Hinduwí* dialects, and the countries where they are spoken.

* The author of the *Tezcareh Shúârá Hind* explains *Rékhtah* as signifying any poetry composed in the language of the royal court of *Hindustán*, but in the ſtyle and metre of Persian poety.

VIII.

On the Religious Ceremonies of the HINDUS, *and of the* BRÁ'MENS *especially.*

By H. T. COLBEROOKE, Esq.

ESSAY II.

A FORMER essay on this subject* described the daily ablutions performed with prayers and acts of religion by every *Bráhmen.* His next daily duty is the performance of the five great sacraments. The first, consisting in the study of the *Véda*, has been already noticed; the sacraments of the manes, of deities, and of spirits, slightly touched upon in the first essay, will be made the subject of the present one; and the hospitable reception of guests will be followed in the next by a description of the various ceremonies, which must be celebrated at different periods from the birth to the marriage of a *Hindu.*

The sacrament of deities consists in oblations to fire with prayers addressed to various divinities; and it is exclusive of the offerings of perfumes and blossoms before idols. It does not fall within my present plan to describe the manner in which the several sects of *Hindus* † adore their gods, or the images of them; and I shall therefore restrict myself to explain the oblations to fire, and then proceed to describe funeral rites and commemorative obsequies, together with the daily offerings of food and water to the manes of ancestors.

I am

* Asiatic Researches, vol. v. p. 345.

† See note A.

I AM guided by the author now before me* in premising the ceremony of consecrating the fire, and of hallowing the sacrificial implements; "because this ceremony is, as it were, the ground-work of all religious acts."

FIRST, the priest smears with cow-dung a level piece of ground four cubits square, free from all impurities, and sheltered by a shed. Having bathed and sipped water, he sits down with his face towards the east, and places a vessel of water with *cuśa* grass† on his left; then, dropping his right knee, and resting on the span of his left hand, he draws with a root of *cuśa* grass a line one span, or twelve fingers long, and directed towards the east. From the nearest extremity of this line, he draws another at right angles to it, twenty-one fingers long, and directed towards the north. Upon this line he draws three others, parallel to the first, equal to it in length, and distant seven fingers from each other. The first line is really, or figuratively, made a yellow line, and is sacred to the earth; the second is red, and sacred to fire; the third black, and sacred to BRAHMA' the creator; the fourth blue, and sacred to INDRA the regent of the firmament; the fifth white, and sacred to SÓMA. He next gathers up the dust from the edges of these lines, and throws it away towards the north-east, saying, "what was [*herein*] bad,

* In the former essay, my chief guide was HELA'YUD'HA, who has given very perſpicuous explanations of the *mantras* (or prayers used at religious ceremonies) in ſeveral treatises, particularly in one entitled *Brámaná-servaswa.* In the present essay, I likewise use a ritual composed by BHAVADE'VA for the use of *Sámavédi* priests, and a commentary on the *mantras* by GUN'A VISH'NU, as also the *A'chara-chandricá* (a treatise on religious ceremonies observed by 'Sudras, but including many of those performed by other classes), and the *Achárádersá*, a treatise on daily duties.

† Poa Cynosuroides. KOENIG. On the new moon of *Bhádra*, a sufficient quantity of this sort of grass is provided for use during the whole year.

bad, is cast away:" and he concludes by sprinkling water on the several lines.

HAVING thus prepared the ground for the reception of the sacrificial fire, he takes a lighted ember out of the covered vessel which contains the fire, and throws it away, saying, "I dismiss far away carnivorous fire: may it go to the realm of YAMA, bearing sin [*hence*]." He then places the fire before him, saying, "Earth! Sky! Heaven!" and adding, "this other [*harmless*] fire alone remains here; well knowing [*its office*], may it convey my oblation to the Gods." He then denominates the fire according to the purpose for which he prepares it, saying, "Fire! thou art named so and so;" and he concludes this part of the ceremony by silently burning a log of wood, one span long, and smeared with clarified butter.

He next proceeds to place the *Brahmá* or superintending priest. Upon very solemn occasions, a learned *Brahmán'a* does actually discharge the functions of superintending priest; but, in general, a bundle containing fifty blades of *cus'a* grass is placed to represent the *Brahmá*. The officiating priest takes up the vessel of water, and walks round the fire keeping his right side turned towards it: he then pours water near it, directing the stream towards the east; he spreads *cus'a* grass thereon; and, crossing his right knee over his left without sitting down, he takes up a single blade of grass between the thumb and ring finger of his left hand, and throws it away towards the southwest corner of the shed, saying, "what was herein bad, is cast away." Next, touching the water, resting the sole of his right foot on his left ankle, and sprinkling the grass with water, he places the *Brahmá* on it, saying, "sit on [*this*] seat until [*thy*] fee [*be paid thee*]." The officiating priest then returns by the same road by which he went round the fire; and sitting down again with

with his face towards the east, names the earth inaudibly.

If any profane word have been spoken during the preceding ceremony, atonement must now be made by pronouncing this text: "Thrice did Vishn'u step, and at three strides traversed the universe: happily was his foot placed on the dusty [*earth*]." The meaning is, since the earth has been purified by the contact of Vishn'u's foot, may she (the earth so purified) atone for any profane word spoken during this ceremony.

If it be intended to make oblations of rice mixed with milk, curds and butter, this too is the proper time for mixing them; and the priest afterwards proceeds to name the earth in the following prayer, which he pronounces with downcast look, resting both hands on the ground: "We adore this earth; "this auspicious and most excellent earth: Do "thou, O fire! resist [*our*] enemies. Thou dost "take [*on thee*] the power [*and office*] of other "[*deities*]."

With blades of *cus'a* grass held in his right hand, he must next strew leaves of the same grass on three sides of the fire, arranging them regularly, so that the tip of one row shall cover the roots of the other. He begins with the eastern side, and at three times strews grass there, to cover the whole space from north to south; and in like manner distributes grass on the southern and western sides. He then blesses the ten regions of space; and rising a little, puts some wood * on the fire with a ladle full of clarified butter, while he meditates in silence on Brahma' the lord of creatures.

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* The fuel used at sacrifices must be wood of the racemiferous fig-tree, the leafy Butea, or the Catechu Mimosa. It should seem, however, that the prickly Adenanthera, or even the Mango, may be used. The wood is cut into small logs, a span long, and not thicker than a man's fist.

The priest then takes up two leaves of *cus'a* grass, and with another blade of the same grass, cuts off the length of a span, saying "Pure leaves! be sacred to VISHN'U;" and throws them into a vessel of copper or other metal. Again he takes two leaves of grass, and holding the tips between the thumb and ring finger of his right hand, and the roots between the thumb and ring finger of his left, and crossing his right hand over his left, he takes up clarified butter on the curvature of the grass, and thus silently casts some into the fire three several times. He then sprinkles both the leaves with water, and throws them away. He afterwards sprinkles with water the vessel containing clarified butter, and puts it on the fire and takes it off again three times, and thus concludes the ceremony of hallowing the butter; during the course of which, while he holds the leaves of grass in both hands, he recites this prayer, "May the divine generator, [VISHNU,] purify thee by means of [*this*] faultless pure leaf; and may the sun do so by means of [*his*] rays of light! be this oblation efficacious."

THE priest must next hallow the wooden ladle by thrice turning therein his fore-finger and thumb, describing with their tips the figure of 7 in the inside, and the figure of 9 on the outside of the bowl of the ladle. Then dropping his right knee, he sprinkles water from the palms of his hands on the whole southern side of the fire, from west to east, saying, "ADITI! [mother of the Gods] grant me thy approbation." He does the same on the whole western side, from south to north, saying, "ANUMATI!* grant me thy approbation;" and on the northern side, saying "SARASWATI! grant me thy approbation." And lastly he sprinkles water all round the fire, while he pronounces this text, "Generous sun! approve

* The moon wanting a digit of full.

approve this rite; approve the performer of it, that he may share its reward. May the celestial luminary, which purifies the intellectual soul, purify our minds. May the lord of speech make our prayers acceptable."

HOLDING *cuśa* grass in both hands, he then recites an expiatory prayer, which will be inserted in another place; and throwing away the grass, he thus finishes the hallowing of the sacrificial implements: a ceremony which necessarily precedes all other religious rites.

HE next makes oblations to fire with such ceremonies, and in such form as are adapted to the religious rite which is intended to be subsequently performed. The sacrifice, with the three mysterious words, usually precedes and follows the particular sacrifice which is suited to the occasion; being most generally practised, it will be the most proper specimen of the form in which oblations are made.

HAVING silently burnt a log of wood smeared with clarified butter, the priest makes three oblations, by pouring each time a ladle full of butter on the fire, saying, "Earth! be this oblation efficacious:" "Sky! be this oblation efficacious:" "Heaven! be this oblation efficacious." On some occasions he makes a fourth offering in a similar mode, saying "Earth! Sky! Heaven! be this oblation efficacious." If it be requisite to offer a mixture of rice, milk, curds and butter, this is now done, and the oblations, accompanied with the names of the three worlds, are repeated.

As another instance of oblations to fire, the sacrifice to the nine planets may deserve notice. This consists of nine oblations of clarified butter, with the following prayers:

1. "THE divine sun approaches with his golden
" car, returning alternately with the shades of night,
" rousing mortal and immortal beings, and surveying
" worlds:

"worlds: May this oblation to the solar planet be "efficacious."

2. "GODS! produce that [*Moon*] which has no "foe, which is the son of the solar orb, and be-"came the offspring of space, for the benefit of this "world *; produce it for the advancement of know-"ledge, for protection from danger, for vast supre-"macy, for empire, and for the sake of INGRA's or-"gans of sense: May this oblation to the lunar "planet be efficacious."

3. "THIS gem of the sky, whose head resembles "fire, is the lord of waters, and replenishes the seeds "of the earth: May this oblation to the planet Mars "be efficacious."

4. "BE roused O fire! and thou [O BUD'HA]! "perfect this sacrificial rite, and associate with us; "let this votary and all the Gods sit in this most "excellent assembly. May this oblation to the "planet Mercury be efficacious."

5. "O VRĬHASPATI, sprung from eternal truth, "confer on us abundantly that various wealth "which the most venerable of beings may revere; "which shines gloriously amongst all people, which "serves to defray sacrifices, which is preserved by "strength. May this oblation to the planet Jupiter "be efficacious."

6. "THE lord of creatures drank the invigorating "essence distilled from food; he drank milk and "the juice of the moon plant. By means of scrip-ture,

* According to one legend, a ray of the sun, called *sushumna*, became the moon; according to another, a flash of light from the eye of ATRI was received by space, a goddess; she conceived and bore SÓMA, who is therefore called a son of ATRI. This legend may be found in the *Harivans'a*. CA'LIDA'SA alludes to it in the *Raghuvans'a*, (b. 2. v. 75) comparing SUDACSHIN'A', when she conceived RAGHU, to the via lactea receiving the luminary which sprung from the eye of ATRI.

"ture, which is truth itself, this beverage thus quaf-
"fed became a prolific essence, the eternal organ of
"universal perception, INDRA's organs of sense, the
"milk of immortality, and honey to the manes of
"ancestors: May this oblation to the planet Venus
"be efficacious."

7. "MAY divine waters be auspicious to us for
"accumulation, for gain, and for refreshing
"draughts; may they listen to us, that we may be
"associated with good auspices: May this oblation
"to the planet Saturn be efficacious."

8. "O DU'RVA'*, which dost germinate at every
"knot, at every joint, multiply us through a hun-
"dred, through a thousand descents: May this
"oblation to the planet of the ascending node be
"efficacious."

9. "BE thou produced by dwellers in this
"world to give knowledge to ignorant mortals, and
"wealth to the indigent, or beauty to the ugly:
"May this oblation to the planet of the descending
"node be efficacious."

I NOW proceed to the promised description of funeral rites, abridging the detail of ceremonies as delivered in rituals, omitting local variations noticed by authors who have treated of this subject, and commonly neglecting the superstitious reasons given by them for the very numerous ceremonies which they direct to be performed in honour of persons recently deceased, or of ancestors long since defunct.

A DYING man, when no hopes of his surviving remain, should be laid upon a bed of *cuśa* grass, either in the house or out of it, if he be a *S'údra*, but in the open air if he belong to another tribe. When he is at the point of death, donations of cattle, land,

* Agrostis linearis. KOENIG.

land, gold, silver, or other things, according to his ability, should be made by him; or if he be too weak, by another person in his name. His head should be sprinkled with water drawn from the Ganges, and smeared with clay brought from the same river. A *S'álagráma* * stone ought to be placed near the dying man, holy strains from the *Véda* or from sacred poems should be repeated aloud in his ears, and leaves of holy basil must be scattered over his head.

WHEN he expires, the corpse must be washed, perfumed, and decked with wreaths of flowers; a bit of tutanag, another of gold, a gem of any sort, and a piece of coral, should be put into the mouth of the corpse, and bits of gold in both nostrils, both eyes, and both ears. A cloth perfumed with fragrant oil must be thrown over the corpse, which the nearest relations of the deceased must then carry with modest deportment to some holy spot in the forest, or near water. The corpse must be preceded by fire, and by food carried in an unbaked earthen vessel; and rituals direct that it shall be accompanied by music of all sorts, drums, cymbals, and wind and stringed instruments. This practice seems to be now disused in most provinces of *Hindustán*; but the necessity of throwing a cloth over the corpse, however poor the

* The *Sálagrámas* are black stones, found in a part of the *Gán'dací* river, within the limits of *Népál*. They are mostly round, and are commonly perforated in one or more places by worms, or, as the *Hindus* believe, by VISHN'U in the shape of a reptile. According to the number of perforations, and of spiral curves in each, the stone is supposed to contain VISHN'U in various characters. For example, such a stone perforated in one place only, with four spiral curves in the perforation, and with marks resembling a cow's foot, and a long wreath of flowers, contains LACSHMI' NA'RA'YAN'A. In like manner stones are found in the *Nermadá*, near *O'ncár mándáttá*, which are considered as types of SI'VA, and are called *Bán-ling*. The *Sálagráma* is found, upon trial, not to be calcareous: it strikes fire with steel, and scarcely at all effervesces with acids.

the relations of the deceased may be, is enforced by the strictest injunctions: it is generally the perquisite of the priest who officiates at the funeral *.

The corpse is carried out by the southern gate of the town, if the deceased were a *'Súdra*; by the western, if he were a *Bráhmaṅ'a*; by the northern, if he belonged to the military class; and by the eastern portal, if he sprung from the mercantile tribe. Should the road pass through any inhabited place, a circuit must be made to avoid it; and when the procession has reached its destination, after once halting by the way, the corpse must be gently laid with the head towards the south on a bed of *cus'a*, the tips whereof are pointed southward. The sons or other relations of the deceased having bathed in their clothes, must next prepare the funeral pile with a sufficient quantity of fuel, on a clean spot of ground, after marking lines thereon to consecrate it in a mode similar to that which is practised in preparing a fire for sacrifices and oblations. They must afterwards wash the corpse, meditating on *Gayá* and other sacred places, holy mountains, the field of the Curus, the rivers *Gangá, Yamuná, Caufici, Chandrabhágá, Bhadrávacús'á, Gaṅ'd'ací, Sárayú*, and *Nermadá; Vainava, Varáha*, and *Piṅ'dáraca*, and all other holy places on the face of the earth, as well as the four oceans themselves.

Some of these ceremonies are only observed at the obsequies of a priest who maintained a consecrated fire; his funeral pile must be lighted from that fire: but at the obsequies of other persons, the carrying of food to be left by the way, and the consecration of the spot whereon the funeral pile is raised, must be omitted, and any unpolluted fire may be used:

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* In most parts of India the priests who officiate at funerals are held in disesteem; they are distinguished by various appellations, as *Mahábráhmen*, &c. See Digest of *Hindu* Law, vol. II. p. 175.

It is only necessary to avoid taking it from another funeral pile, or from the abode of an outcast, of a man belonging to the tribe of executioners, of a woman who has lately born a child, or of any person who is unclean.

After washing the corpse, clothing it in clean apparel, and rubbing it with perfumes, such as sandal wood, saffron or alloe wood, the relations of the deceased place the corpse supine with its head towards the north, (or resupine, if it be the body of a woman,) on the funeral pile, which is previously decorated with strung and unstrung flowers. A cloth must be thrown over it, and a relation of the deceased taking up a lighted brand, must invoke the holy places above-mentioned, and say, "May the Gods with flaming mouths burn this corpse!" he then walks thrice round the pile with his right hand towards it, and shifts the sacrificial cord to his right shoulder. Then looking towards the south, and dropping his left knee to the ground, he applies the fire to the pile near the head of the corpse, saying, "*Namó! namah!*" while the attending priests recite the following prayer: "Fire! thou wert lighted by him—may he therefore be reproduced from thee that he may attain the region of celestial bliss. May this offering be auspicious." This, it may be remarked, supposes the funeral pile to be lighted from the sacrificial fire kept up by the deceased; the same prayer is however used at the funeral of a man who had no consecrated hearth.

The fire must be so managed that some bones may remain for the subsequent ceremony of gathering the ashes. While the pile is burning, the relations of the deceased take up seven pieces of wood a span long, and cut them severally with an axe over the firebrands (after walking each time round the funeral pile), and then throw the pieces over their shoulders upon the fire, saying, "Salutation to thee who dost consume flesh."

The

The body of a young child under two years old must not be burnt, but buried. It is decked with wreaths of fragrant flowers, and carried out by the relations, who bury it in a clean spot, saying, "*Namó! namah!*" while a priest chants the song of Yama. "The offspring of the sun, day after day fetching cows, horses, human beings and cattle, is no more satiated therewith than a drunkard with wine."

When funeral rites are performed for a person who died in a foreign country, or whose bones cannot be found, a figure is made with three hundred and sixty leaves of the Butea, or as many woollen threads distributed so as to represent the several parts of the human body according to a fancied analogy of numbers; round the whole must be tied a thong of leather from the hide of a black antelope, and over that a woollen thread; it is then smeared with barley meal mixed with water, and must be burnt as an emblem of the corpse.

After the body of the deceased has been burnt in the mode above-mentioned, all who have touched or followed the corpse must walk round the pile, keeping their left hands towards it, and taking care not to look at the fire. They then walk in procession according to seniority, to a river or other running water, and after washing and again putting on their apparel, they advance into the stream. They then ask the deceased's brother in law, or some other person able to give the proper answer, "Shall we present water?" If the deceased were an hundred years old, the answer must be simply, "do so:" but if he were not so aged, the reply is, "do so, but do not repeat the oblation." Upon this they all shift the sacerdotal string to the right shoulder, and looking towards the south, and being clad in a single garment without a mantle, they stir the water with the ring finger of the left hand, saying, "waters, purify us." With the same finger of the right hand they

throw up some water towards the south, and after plunging once under the surface of the river, they rub themselves with their hands. An oblation of water must be next presented from the joined palms of the hands, naming the deceased and the family from which he sprung, and saying, "may this oblation reach thee." If it be intended to show particular honour to the deceased, three offerings of water may be thus made.

After finishing the usual libations of water to satisfy the manes of the deceased, they quit the river and shift their wet clothes for other apparel; they then sip water without swallowing it, and sitting down on the soft turf, alleviate their sorrow by the recital of the following or other suitable moral sentences, refraining at the same time from tears and lamentation.

1. "Foolish is he who seeks permanence in the "human state, unsolid like the stem of the plantain "tree, transient like the foam of the sea."

2. "When a body, formed of five elements to re"ceive the reward of deeds done in its own former "person, reverts to its five original principles, what "room is there for regret?"

3. "The earth is perishable, the ocean, the Gods "themselves pass away: how should not that bubble, "mortal man, meet destruction?"

4. "All that is low must finally perish; all that "is elevated must ultimately fall; all compound "bodies must end in dissolution, and life is con"cluded with death."

5. Unwillingly do the manes of the deceased "taste the tears and rheum shed by their kinsmen; "then do not wail, but diligently perform the obse"quies of the dead *."

At

* The recital of these verses is specially directed by Ya'jnyawalcya. b. 3. v. 7. &c.

At night if the corpse were burnt by day, or in the day time if the ceremony were not completed until night; or in case of exigency, whenever the priest approves, the nearest relation of the deceased takes up water in a new earthen jar, and returns to the town preceded by a person bearing a staff *, and attended by the rest walking in procession, and led by the youngest. Going to the door of his own house, or to a place of worship, or to some spot near water, he prepares the ground for the oblation of a funeral cake, by raising a small altar of earth, and marking lines on it as is practised for other oblations. Then taking a brush of *cusá* grass in his right hand, he washes therewith the ground, over which *cusá* grass is spread, saying, "such a one (naming the deceased, and the family from which he sprung)! may this oblation be acceptable to thee." Next, making a ball of three handfulls of boiled rice mixed with *tila* †, fruits of various sorts, honey, milk, butter, and similar things, such as sugar, roots, potherbs, &c. (or if that be impracticable with *tila* at least) he presents it on the spot he had purified, naming the deceased, and saying, "may this first funeral cake, which shall restore thy head, be acceptable to thee." Again purifying the spot in the same manner as before, and with the same words addressed to the deceased, he silently puts fragrant flowers, resin, a lighted lamp, betel leaves, and similar things, on the funeral cake, and then presents a woollen yarn, naming the deceased, and saying, "may this apparel, made of woollen yarn, be acceptable to thee." He next offers an earthen vessel full of *tila* and water near the funeral cake, and says, "may this vessel of *tila* and water be acceptable to thee."

It is customary to set apart, on a leaf, some food for the crows, after which the cake and other things which

* The purpose of his carrying a staff is to scare evil spirits and ghosts.

† Sesamum indicum Linn.

which have been offered must be thrown into the water. This part of the ceremony is then concluded by wiping the ground, and offering thereon a lamp, water, and wreaths of flowers, naming the deceased with each oblation, and saying, "may this be acceptable to thee."

IN the evening of the same day, water and milk must be suspended in earthen vessels before the door in honour of the deceased, with this address to him, "Such a one deceased! bathe here—drink this:" and the same ceremony may be repeated every evening until the period of mourning expire.

When the persons who attended the funeral return home and approach the house door, (before the ceremony of suspending water and milk, but after the other rites above-mentioned,) they each bite three leaves of *Nimba* * between their teeth, sip water, and touch a branch of *Sami* † with their right hands, while the priest says, "may the *Sami* tree atone for sins." Each mourner then touches fire, while the priest says, "may fire grant us happiness; and standing between a bull and a goat, touches both those animals while the priest recites an appropriate prayer ‡. Then, after touching the tip of a blade of *Durvá* grass, a piece of coral, some clarified butter, water, cow dung, and white mustard seed, or rubbing his head and limbs with the butter and mustard seed, each man stands on a stone while the priest says for him, "may I be firm like this stone," and thus he enters his house.

DURING ten days, funeral cakes, together with libations of water and *tila*, must be offered as on the first day, augmenting, however, the number each time, so that ten cakes, and as many libations of water

* Melia Azadirachta LINN.

† Adenanthera aculeata, or Prosopis aculeata.

‡ I must for the present omit it, because it is not exhibited at full length in any work I have yet consulted.

water and *tila* be offered on the tenth day, and with this further difference, that the address varies each time. On the second day the prayer is, "may this second cake, which shall restore thy ears, eyes, and nose, be acceptable." On the third day, "this third cake, which shall restore thy throat, arms, and breast." On the fourth, "thy navel and organs of excretion;" on the fifth, "thy knees, legs, and feet;" on the sixth, "all thy vitals;" on the seventh, "all thy veins;" on the eighth, "thy teeth, nails and hair;" on the ninth, "thy manly strength;" on the tenth, "may this tenth cake, which shall fully satisfy the hunger and thirst of thy renewed body, be acceptable to thee." During this period, a pebble wrapt up in a fragment of the deceased's shroud, is worn by the heir suspended on his neck. To that pebble as a type of the deceased, the funeral cakes are offered. The same vessel in which the first oblation was made must be used throughout the period of mourning; this vessel therefore is also carried by the heir in the fragment of the shroud. He uses that slip of cloth taken from the winding sheet, as a sacrificial cord, and makes the oblations every day on the same spot; should either the vessel or the pebble be lost by any accident, the offerings must be recommenced.

If the mourning last three days only, ten funeral cakes must be nevertheless offered, three on the first and third days, and four on the second; if it lasts no more than one day, the ten oblations must be made at once.

All the kinsmen of the deceased within the sixth degree of consanguinity, should fast for three days and nights, or one at the least; however, if that be impracticable, they may eat a single meal at night, purchasing the food ready prepared, but on no account preparing victuals at home. So long as the mourning lasts, the nearest relations of the deceased must not exceed one daily meal, nor eat flesh-

 meat,

meat, nor any food seasoned with factitious salt; they must use a plate made of the leaves of any tree but the plantain, or else take their food from the hands of some other persons; they must not handle a knife, or any other implement made of iron, nor sleep upon a bed-stead, nor adorn their persons, but remain squalid, and refrain from perfumes and other gratifications; they must likewise omit the daily ceremonies of ablution and divine worship. On the third and fifth days, as also on the seventh and ninth, the kinsmen assemble, bathe in the open air, offer *tila* and water to the deceased, and take a repast together; they place lamps at cross roads, and in their own houses, and likewise on the way to the cemetery, and they observe vigils in honour of the deceased.

On the last day of mourning, or earlier in those countries where the obsequies are expedited on the second or third day, the nearest kinsman of the deceased gathers his ashes after offering a *s'ráddha* singly for him.

In the first place the kinsman smears with cow dung the spot where the oblation is to be presented; and after washing his hands and feet, sipping water, and taking up *cus'a* grass in his hand, he sits down on a cushion pointed towards the south, and placed upon a blade of *cus'a* grass, the tip of which must also point towards the south. He then places near him a bundle of *cus'a* grass, consecrated by pronouncing the word *namah!* or else prepares a fire for oblations; then, lighting a lamp with clarified butter or with oil of sesamum, and arranging the food and other things intended to be offered, he must sprinkle himself with water, meditating on VISHN'U surnamed the lotos-eyed, or revolving in his mind this verse, "Whether pure or defiled, or wherever he may have gone, he, who remembers the being, whose eyes are like the lotos, shall be pure externally and internally." Shifting the sacerdotal cord on his

his right shoulder, he takes up a brush of *cus'a* grass, and presents water together with *tila* and with blossoms, naming the deceased and the family from which he sprung, and saying, "may this water for ablutions be acceptable to thee." Then saying, "may this be right," he pronounces a vow or solemn declaration. "This day I will offer on a bundle of *cus'a* grass (or, if such be the custom, "on fire") a *s'rádd'ha* for a single person, with unboiled food, together with clarified butter and with water, preparatory to the gathering of the bones of such a one deceased." The priests answering "do so," he says "*namó! namah!*" while the priests meditate the *gáyatrí*, and thrice repeat, "Salutation to the Gods, to the manes of ancestors, and to mighty saints; to *Swáhá* [goddess of fire]; to *Swad'há* [the food of the manes]: salutation unto them for ever and ever."

He then presents a cushion made of *cus'a* grass, naming the deceased, and saying, "may this be acceptable unto thee;" and afterwards diftributes meal of sesamum, while the priests recite, "May the demons and fierce giants that sit on this consecrated spot, be dispersed; and the blood-thirsty savages that inhabit the earth, may they go to any other place to which their inclinations may lead them."

Placing an oval vessel with its narrowest end towards the south, he takes up two blades of grass; and breaking off a span's length, throws them into the vessel; and, after sprinkling them with water, makes a libation, while the priests say, "May divine waters be auspicious to us for accumulation, for grain, and for refreshing draughts; may they listen to us, and grant that we may be associated with good auspices." He then throws in *tila*, while the priests say, "Thou art *tila*, sacred to Sóma; framed by the divinity, thou dost produce celestial bliss [for him that makes oblations]; mixed with

with water may thou long satisfy our ancestors with the food of the manes; be this oblation efficacious." He afterwards silently casts into the vessel perfumes, flowers, and *Durvá* grass. Then taking up the vessel with his left hand, putting two blades of grass on the cushion, with their tips pointed to the north, he must pour the water from the *argha* thereon. The priests meantime recite, "The waters in heaven, in the atmosphere, and on earth, have been united [by their sweetness] with milk: may those silver waters, worthy of oblation, be auspicious, salutary, and exhilarating to us; and be happily offered: may this oblation be efficacious." He adds "*namah,*" and pours out the water, naming the deceased, and saying, "may this *argha* be acceptable unto thee." Then oversetting the vessel, and arranging in due order the unboiled rice, condiments, clarified butter, and other requisites, he scatters *tila*, while the priests recite, "Thrice did VISHN'U step; &c." He next offers the rice, clarified butter, water, and condiments, while he touches the vessel with his left hand, and names the deceased, saying, "May this raw food, with clarified butter and condiments, together with water, be acceptable unto thee." After the priests have repeated the *Gayatrí*, preceded by the names of the worlds, he pours honey or sugar upon the rice, while they recite this prayer, "May the winds blow sweet, the rivers flow sweet, and salutary herbs be sweet, unto us; may night be sweet, may the mornings pass sweetly; may the soil of the earth, and heaven parent [of all productions], be sweet unto us; may [SÓMA] king of herbs and trees be sweet; may the sun be sweet, may kine be sweet unto us." He then says, "*Namó! namah!*" while the priests recite, "whatever may be deficient in this food; whatever may be imperfect in this rite; whatever may be wanting in its form; may all that become faultless."

He should then feed the *Bráhman'as,* whom he has assembled, either silently distributing food among them, or adding a respectful invitation to them to eat. When he has given them water to rince their mouths, he may consider the deceased as fed through their intervention. The priests again recite the *gáyatrí* and the prayer, "may the winds blow sweet," &c. and add the subjoined prayers, which should be followed by the music of flagelets, lutes, drums, &c.

1. The embodied spirit, which hath a thousand heads, a thousand eyes, a thousand feet, stands in the human breast, while he totally pervades the earth. 2. That being is this universe, and all that has been or will be; he is that which grows by nourishment, and he is the distributor of immortality. 3. Such is his greatness; and therefore is he the most excellent embodied spirit: the elements of the universe are one portion of him; and three portions of him are immortality in heaven. 4. That three fold being rose above [this world]; and the single portion of him remained in this universe, which consists of what does, and what does not, taste [the reward of good and bad actions]: again he pervaded the universe. 5. From him sprung Viráj *; from whom [the first] man was produced: and he, being successively reproduced, peopled the earth. 6. From that single portion, surnamed the universal sacrifice, was the holy oblation of butter and curds produced; and this did frame all cattle, wild or domestic, which are governed by instinct. 7. From that universal sacrifice, were produced the strains of the *Rĭch* and *Sáman*; from him the sacred metres sprung; from him did the *Yajush* proceed. 8. From him were produced horses and all beasts that have two rows of teeth; from him sprung cows; from him proceeded goats and sheep. 9. Him the Gods, the demigods named *Sád'hya,* and

* See translation of Menu. Ch. 1. v. 32.

and the holy sages, immolated as a victim on sacred grass; and thus performed a solemn act of religion. 10. Into how many portions did they divide this being, whom they immolated? what did his mouth become? what are his arms, his thighs, and his feet now called? 11. His mouth became a priest; his arm was made a soldier; his thigh was transformed into a husbandman; from his feet sprung the servile man. 12. The moon was produced from his mind; the sun sprung from his eye; air and breath proceeded from his ear; and fire rose from his mouth. 13. The subtile element was produced from his navel; the sky from his head; the earth from his feet; and space from his ear: thus did he frame worlds. 14. In that solemn sacrifice, which the Gods performed with him as a victim, spring was the butter, summer the fuel, and sultry weather the oblation. 15. Seven were the moats [surrounding the altar]; thrice seven were the logs of holy fuel; at that sacrifice, which the Gods performed, immolating this being as the victim. 16. By that sacrifice the Gods worshipped this victim: such were primeval duties; and thus did they attain heaven, where former Gods and mighty demigods abide*.

Next spreading *cuśa* grass near the fragments of the repast, and taking some unboiled rice with *tila* and clarified butter, he must distribute it on the grass, while the priests recite for him these prayers: "May those in my family, who have been burnt by fire, or who are alive and yet unburnt, be satisfied with this food presented on the ground; and proceed contented towards the supreme path [of eternal bliss]. May those, who have no father nor mother, nor kinsman, nor food, nor supply of nourishment, be

* I think it unnecessary to quote from the commentary the explanation of this curious passage of the *Véda* as it is there given, because it does not really elucidate the sense; the allegory is, for the most part, sufficiently obvious. Other prayers may be also recited on the same occasion: it would be tedious to insert them all in this place.

be contented with this food offered on the ground, and attain, like it, a happy abode." He then gives the *Brámańas* water to rince their mouths; and the priests once more recite the *Gáyatrí* and the prayer, "may the winds blow sweet," &c.

THEN taking in his left hand another vessel containing *tila*, blossoms and water, and in his right a brush made of *cus'a* grass, he sprinkes water over the grass spread on the consecrated spot, naming the deceased, and saying, "may this ablution be acceptable to thee:" he afterwards takes a cake or ball of food mixed with clarified butter, and presents it, saying, "may this cake be acceptable to thee;" and deals out the food with this prayer, "Ancestors, rejoice; take your respective shares, and be strong as bulls." Then walking round by the left, to the northern side of the consecrated spot, and meditating, "Ancestors be glad; take your respective shares, and be strong as bulls:" he returns by the same road, and again sprinkles water on the ground to wash the oblation, saying, "may this ablution be acceptable to thee."

NEXT, touching his hip with his elbow, or else his right side, and having sipped water, he must make six libations of water with the hollow palms of his hand, saying, "Salutation unto thee, O deceased, and unto the saddening [hot] season; salutation unto thee, O deceased, and unto the month of *tapas* [or dewy season]; salutation unto thee, O deceased, and unto that [season] which abounds with water; salutation unto thee, O deceased, and to the nectar [of blossoms]; salutation unto thee, O deceased, and to the terrible and angry [season]; salutation unto thee, O deceased, and to female fire [or the sultry season] *."

HE next offers a thread on the funeral cake, holding the wet brush in his hand, naming the deceased, and

* See note B.

and saying, "may this raiment be acceptable to thee;" the priests add, "fathers, this apparel is offered unto you." He then silently strews perfumes, blossoms, resin and betel leaves on the funeral cake, and places a lighted lamp on it. He sprinkles water on the bundle of grass, saying, "may the waters be auspicious," and offers rice, adding, "may the blossoms be sweet; may the rice be harmless;" and then pours water on it, naming the deceased, and saying, "may this food and drink be acceptable unto thee." In the next place he strews grass over the funeral cake, and sprinkles water on it, reciting this prayer, "waters! ye are the food of our progenitors; satisfy my parents, ye who convey nourishment, which is ambrosia, butter, milk, cattle and distilled liquor*." Lastly, he smells some of the food, and poises in his hand the funeral cakes, saying, "may this ball be wholesome food;" and concludes by paying the officiating priest his fee, with a formal declaration, "I do give this fee (consisting of so much money) to such a one (a priest sprung from such a family, and who uses such a *Véda* and such a *sác'há* of it,) for the purpose of fully completing the obsequies this day performed by me in honour of one person singly, preparatory to the gathering of the bones of such a one deceased."

After the priest has thrice said, "salutation to the Gods, to progenitors, to mighty saints, &c." he dismisses him; lights a lamp in honour of the deceased; meditates on Heri with undiverted attention; casts the food, and other things used at the obsequies,

* The former translation of this text (As. Res. vol. V. page 367) was erroneous in several places; and I still am not perfectly confident that I rightly understand it. The term (*cílála*) which the commentator explains as signifying cattle, literally means fit to be tied to a pole or stake. The reading of the next term was erroneous. I read and translated *paris'ruta* for *parisruta*; promised instead of distilled. The commentator explains it as signifying the nourishment of progenitors.

'obsequies, into the fire; and then proceeds to the 'cemetery for the purpose of gathering the ashes 'of the deceased.

The son or nearest relation of the defunct, accompanied by his kinsmen, and clothed in clean apparel, repairs to the cemetery, carrying eight vessels filled with various flowers, roots and similar things. When arrived there, he does honour to the place by presenting an *argha* with perfumes, blossoms, fragrant resins, a lamp, &c. Some of his kinsmen invoke the deities of the cemetery when the *argha* is presented; others, when flowers are offered; others again, when food, fragrant resins, a lighted lamp, water, wreathes of flowers, and rice are offered, saying, "salutation to the deities, whose mouths are devouring fire." He advances to the northern gate*, or extremity of the funeral pile; sits down there; and presents two vessels as an oblation to spirits, with this prayer, "May the adorable and eternal Gods, who are present in this cemetery, accept from us this eightfold unperishable oblation: may they convey the deceased to pleasing and eternal abodes, and grant to us life, health, and perfect ease. This eightfold oblation is offered to S'IVA and other deities, salutation unto them." Then walking round the spot with his right side towards it, he successively places two other vessels, containing eight different things, at each of the three other gates or sides of the enclosure which surrounds the funeral pile; and he presents these oblations with the same formality as before, sprinkles them with milk, and adds, "may S'IVA and the other deities depart to their respective abodes." He then shifts the sacerdotal string to his right shoulder, turns his face towards the south; silently sprinkles the bones and ashes with cow's milk, and, using a branch of *Sami*, and another

* The practice of enclosing the funeral pile with temporary walls is almost universally disused.

ther of *Paláśa** instead of tongs, first draws out from the ashes the bones of the head, and afterwards the other bones successively; sprinkles them with perfumed liquids and with clarified butter made of cow's milk; and puts them into a casket made of the leaves of the *Paláśa*: this he places in a new earthen vessel, covers it with a lid, and ties it up with thread. Choosing some clean spot where encroachments of the river are not to be apprehended, he digs a very deep hole, and spreads *cuśa* grass at the bottom of it, and over the grass a piece of yellow cloth; he places thereon the earthen vessel containing the bones of the deceased, covers it with a lump of mud, together with thorns, moss and mud: and plants a tree in the excavation, or raises a mound of masonry, or makes a pond, or erects a standard. He, and the rest of the kinsmen, then bathe in their clothes. At a subsequent time, the son or other near relation fills up the excavation, and levels the ground; he throws the ashes of the funeral pile into the water; cleans the spot with cow-dung and water; presents oblation to S'IVA and other deities in the manner before mentioned, dismisses those deities, and casts the oblation into water. To cover the spot where the funeral pile stood, a tree should be planted, or a mound of masonry be raised, or a pond dug, or a standard be erected †. Again at a sub-

* Butea frondosa LINN. and superba ROXB.

† This does not appear to be very universally practised; but a monument is always erected on the spot where a woman has burnt herself with her husband's corpse, or where any person has died a legal voluntary death. A mausoleum is however often built in honour of a HINDU prince or noble; it is called in the *Hindustání* language, *Ch'hetrí*; and the practice of consecrating a temple in honour of the deceased is still more common, especially in the centrical parts of India. I shall take some future occasion to resume a subject alluded to in this note; but in the mean time it may be fit to remark, that legal suicide was formerly common among the *Hindus*, and is not now very rare, although instances of men's burning themselves have not perhaps lately occurred so often as their drowning themselves in holy rivers. The blind father and mother of the young anchorite, whom DAS'ARAT'HA sle-

subsequent time, the son, or other near relation, carries the bones which were so buried to the river Ganges: he bathes there, rubs the vessel with the five productions of kine, puts gold, honey, clarified butter and *tila* on the vessel, and looking towards the south, and advancing into the river, with these words, "be there salutation unto justice," throws the vessel into the waters of the Ganges, saying, "may he (the deceased) be pleased with me."—Again bathing, he stands upright, and contemplates the sun; then sipping water, and taking up *cus'a* grass, *tila* and water, pays the priests their fees.

So long as mourning lasts after gathering the ashes, the near relations of the deceased continue to offer water with the same formalities and prayers as above-mentioned, and to refrain from factitious salt, butter, &c. On the last day of mourning, the nearest relation puts on neat apparel, and causes his house and furniture to be cleaned; he then goes out of the town, and after offering the tenth funeral cake in the manner before described, he makes ten libations of water from the palms of his hands; causes the hair of his head and body to be shaved, and his nails to be cut, and gives the barbers the clothes which

 were

slew by mistake, burnt themselves with the corpse of their son. The scholiast of the *Raghuvans'a*, in which poem, as well as in the RAMAYAN'A, this story is beautifully told, quotes a text of law to prove that suicide is in such instances legal. I cannot refrain from also mentioning, that instances are not unfrequent where persons afflicted with loathsome and incurable diseases, have caused themselves to be buried alive. I hope soon to be the channel of communicating to the Asiatic Society a very remarkable case of a leper rescued from a premature grave, and radically cured of his distemper. I must also take this occasion of announcing a very singular practice which prevails among the lowest tribes of the inhabitants of *Berar* and *Gondwana*. Suicide is not unfrequently vowed by such persons in return for boons solicited from idols, and to fulfil his vow, the successful votary throws himself from a precipice named *Calabhairava*, situated in the mountains between the *Tápti* and *Nermadá* rivers. The annual fair held near that spot at the beginning of spring, usually witnesses eight or ten victims of this superstition.

were worn at the funeral of the deceased, and adds some other remuneration. He then anoints his head and limbs down to his feet, with oil of sesamum, rubs all his limbs with meal of sesamum, and his head with the ground pods of white mustard; he bathes, sips water, touches and blesses various auspicious things, such as stones, clarified butter, leaves of *Nimba*, white mustard, *Durvá* grass, coral, a cow, gold, curds, honey, a mirror, and a conch; and also touches a bambu staff. He now returns purified to his home, and thus completes the first obsequies of the deceased.

The second series of obsequies, commencing on the day after the period of mourning has elapsed, is opened by a lustration termed the consolatory ceremony, the description of which must be here abridged for want of a commentary to explain all the prayers that are recited at this religious rite; for the same reason an account of the ceremonies attending the consecration and dismissal of a bull in honour of the deceased, must for the present be postponed.

The lustration consists in the consecration of four vessels of water, and sprinkling therewith the house, the furniture, and the persons belonging to the family. After lighting a fire, and blessing the attendant *Bráhman'as*, the priest fills four vessels with water, and putting his hand into the first, meditates the *gáyatrí* before and after reciting the following prayers:

1. "May generous waters be auspicious to us, for grain and for refreshing draughts; may they approach towards us, that we may be associated with good auspices." 2. "Earth, afford us ease, be free from thorns, be habitable; widely extended as thou art, procure us happiness." 3. "O waters! since ye afford delight, grant us food, and the rapturous sight [of the Supreme Being]." 4. "Like tender

 mothers

mothers, make us here partakers of your most auspicious essence*."

PUTTING his hand into the second vessel, the priest meditates the *gáyatrí*, and the four prayers above quoted, adding some others, and concluding this second consecration of water by once more meditating the *gáyatrí*.

THEN taking a lump of sugar and a copper vessel in his left hand, biting the sugar and spitting it out again, the priest sips water; afterwards putting his hand into the third vessel, he meditates the *gáyatrí* and the four prayers above cited, interposing this, "May INDRA and VARUN'A [the regents of the sky and of the ocean] accept our oblations, and grant us happiness; may INDRA and the cherishing sun grant us happiness in the distribution of food; may INDRA and the moon grant us the happiness of attaining the road to celestial bliss, and the association of good auspices." The priest adds, 1. "May we sufficiently attain your essence with which you satisfy the universe—Waters! grant it to us." 2. "May heaven be our comfort; may the sky, earth, water, salutary herbs, trees, the assembled gods, the creator, and the universe, be our comfort; may that comfort obviate difficulties, and become to us the means of attaining our wishes." 3. "Make me perfect in [my own person, and in the persons of all who are] connected with me; may all beings view me with the [benevolent] eye of the sun: I view all beings with the solar eye; let us view each other with the [benevolent] solar eye." 4. "Make me

* The translation of several among these prayers is a little varied from a former version of them, to conform with the different expositions given in different places by the commentators I have consulted. For the same purpose I shall here subjoin another version of the *gáyatrí*. "Earth! Sky! Heaven! Let us meditate on [these and on] the most excellent light and power of that generous, sportive, and resplendent Sun: [praying that] it may guide our intellects." A paraphrase of this very important text may be found in the preface to the translation of MENU, p. xviii.

me perfect in my own person, and in the persons of all who are allied to me; may I live long in thy sight; long may I live in thy sight." 5. "Salutation to thee [O fire!] who dost seize oblations, to thee who dost shine, to thee who dost scintillate; may thy flames burn our foes; mayst thou the purifier be auspicious unto us." 6. "Salutation to thee, manifested in lightning; salutation to thee, manifested in thunder; salutation to thee, O God! for thou dost endeavour to bestow celestial bliss." 7. "Since thou dost seek to awe the wicked [only], make us fearless; grant happiness to our progeny, and courage to our cattle." 8. "May water and herbs be friendly to us; may they be inimical to him who hates us, and whom we hate." 9. "May we see an hundred years that pure eye which rises from the east, and benefits the Gods; may we live a hundred years; may we speak a hundred years; may we be free from distress a hundred years, and again a hundred years." After another prayer, the priest again meditates the *gáyatrí*, and thus concludes the third consecration. He then hallows the fourth vessel of water in a similar manner, with a repetition of the prayer "May the earth be our comfort, &c." and with some others, which must be here omitted for the reason before-mentioned*.

Though it be not positively enjoined, it is customary, immediately after this lustration, to give away a vessel of *tila*, and also a cow, for the sake of securing the passage of the deceased over the *Vaitaran'í*, or river of hell; whence the cow so given is called *Vaitaran'í-d'hénu*. Afterwards a bed with its furniture

* At most religious ceremonies, and especially at the deprecatory rites, the prayers directed in the several *Védas*, and in the various *Sác'hás* of them, differ much. Those which are tranflated in the present and former essays, are mostly taken from the *Yajurvéda*, and may be ufed by any *Bráhmen*, instead of the prayers directed in the particular *Veda*, by which he should regularly be guided. The subject of lustrations is curious; they are performed with various ceremonies, to avert calamities, or to obviate disappointments. Shoul other engagements permit it, this topic will be treated in a future essay.

furniture is brought, and the giver sits down near the *Bráhman'a,* who has been invited to receive the present; after saying, "salutation to this bed with its furniture, salutation to this priest to whom it is given," he pays due honour to the *Bráhman'a* in the usual form of hospitality. He then pours water into his hand, saying, "I give thee this bed with its furniture;" the priest replies, "give it." Upon this he sprinkles it with water, and taking up *cus'a* grass, *tila* and water, delivers them to the priest, pouring the water into his hand with a formal declaration of the gift and its purpose, and again delivers a bit of gold with *cus'a* grass, &c. making a similar formal declaration. 1. "This day, I, being desirous of obtaining celestial bliss for such a one defunct, do give unto thee, such a one, a *Bráhman'a,* descended from such a family, to whom due honour has been shown, this bed and furniture, which has been duly honoured, and which is sacred to VISHN'U." 2. "This day I give unto thee (so and so) this gold, sacred to fire, as a sacerdotal fee, for the sake of confirming the donation I have made of this bed and furniture." The *Bráhman'a* both times replies, "be it well." Then lying upon the bed, and touching it with the upper part of his middle finger, he meditates the *gáyatrí* with suitable prayers, adding, "This bed is sacred to VISHN'U."

WITH the same ceremonies, and with similar formal declarations, he next gives away to a *Bráhman'a* (or more commonly, in both instances, to a married couple,) a golden image of the deceased, or else a golden idol, or both, with clothes and various sorts of fruit. 'Afterwards he distributes other presents 'among *Bráhman'as,* for the greater honour of the 'deceased; making donations of land, and giving a 'chair or stool, clothes, water, food, betel leaf, a 'lamp, gold, silver, a parasol, an orchard of fruit 'trees, wreathes of flowers, a pair of shoes, another 'bed, another milch cow, and any other presents he

'may choose to give, such as an elephant, a horse, 'a carriage, a slave, a house, and so forth.'

It is hardly necessary to remark on this quotation, that none but very rich or superstitious persons make these ample donations, which are not positively enjoined, though strenuously recommended.

There is some difference in the religious formalities, with which various things are given, or accepted, on this, or on any other occasion. In the formal declaration too, a different tutelary Deity is named, and a different object is specified; but, in other respects, the form of the declaration is similar, whatever be the occasion on which the gift is made.

In making a donation of land, the donor sits down with his face to the east, opposite to the person to whom he gives it. The donor says, "salutation to this land with its produce: salutation to this priest, to whom I give it." Then, after showing him honour in the usual form, he pours water into his hand, saying, "I give thee this land with its produce." The other replies, "give it." Upon which he sprinkles the place with water; and taking up water, with holy basil, and *cus'a* grass, he pours the water into the other's hand, making a formal declaration of the donation and the motive of it. He then delivers a bit of gold, with *cus'a* grass, &c. declaring his purpose in giving it, as a sacerdotal fee, to consolidate the donation of land. The other accepts the gift by a verbal acknowledgment, and meditates the *gáyatrí* with some other prayers.

A chair or stool is accepted by sitting down on it; clothes, by putting them on; a parasol, by holding the handle of it; shoes, or sandals, by standing on them; and a couch, by lying on it. In these and other donations, there is no variation in the prayers; but the gift of a milch cow is made with other texts, which the donor recites standing near the cow, and making a libation of water from the palms of his hands

hands after the recital of each prayer. The gift is accepted by holding the animal's tail.

1. "MAY the Goddess, who is the LACHSMI of of all beings, and resides among the Gods, assume the shape of a milch cow, and procure me comfort." 2. "May the Goddess who is RUDRÁŃÍ in a corporeal form, and who is the beloved of S'IVA, assume the shape of a milch cow, and procure me comfort." 3. "May she, who is LACHSMÍ reposing on the bosom of VISHN'U; she, who is the LACHSMÍ of the regent of riches; she, who is the LACHSMÍ of kings, be a boon-granting cow to me." 4. "May she, who is the LACHSMÍ of BRAHMA'; she, who is SWÁHÁ, the wife of fire; she, who is the exerted power of the sun, moon, and stars, assume the shape of a milch cow for [my] prosperity." 5. "Since thou art *Swad'há* [the food] of them, who are chief among the manes of ancestors, and SWÁHÁ [the consuming power] of them who eat solemn sacrifices: therefore, being the cow that expiates every sin, procure me comfort." 6. "I invoke the Goddess, who is endowed with the attributes of all the Gods; who confers all happiness; who bestows [*abodes in*] all the worlds for the sake of all people." 7. "I pray to that auspicious Goddess for immortality and happiness."

The remaining ceremonies, omitting for the present the consecration of a bull, consist chiefly in the obsequies called *s'rádd'has*. The first set of funeral ceremonies is adapted to effect, by means of oblations, the reimbodying of the soul of the deceased, after burning his corpse. The apparent scope of the second set is to raise his shade, from this world, (where it would else, according to the notions of the *Hindus*, continue to roam among demons and evil spirits,) up to heaven, and there deify him, as it were, among the manes of departed ancestors. For this end, a *s'rádd'ha* should regularly be offered to the deceased on the day after mourning expires;

twelve other *s'ráddhas* singly to the deceased in twelve successive months: similar obsequies at the end of the third fortnight, and also in the sixth month, and in the twelfth; and the oblation called *Sapin'dana*, on the first anniversary of his decease. In most provinces the periods for these sixteen ceremonies, and for the concluding obsequies entitled *Sapin'dana*, are anticipated, and the whole is completed on the second or third day. After which they are again performed at the proper times, but in honour of the whole set of progenitors instead of the deceased singly. The obsequies intended to raise the shade of the deceased to heaven are thus completed. Afterwards a *s'rádd'ha* is annually offered to him on the anniversary of his decease.

The form of the various *s'rádd'has* (for they are numerous *) is so nearly the same, that it will be only necessary to describe that which is performed in honour of progenitors in general; and at which three funeral cakes are offered to three paternal ancestors; as many to three maternal fore-fathers, and two to the *Vis'wédévas* or assembled Gods. A *s'rádd'ha* in honour of one person singly has been already noticed.

After

* In a work entitled *Nirneya Sind'ha*, I find authority for classing obsequies under twelve heads. 1. Daily obsequies, either with food, or with water only, in honour of ancestors in general, but excluding the *Vis'wédéva*. 2. Obſequies for a special cause; that is, in honour of a kinsman recently defunct. 3. Voluntary obsequies, performed by way of ſupererogation, for the greater benefit of the deceased. 4. Obsequies for increaſe of proſperity, performed upon any accession of wealth or proſperity, and upon other joyful occasions. 5. A *s'radd'ha* intended to introduce the shade of a deceased kinsman to the rest of the manes. 6. Obsequies performed on appointed days, ſuch as that of new moon, full moon, sun's passage into a new sign, &c. 7. A *s'rádd'ha*, to sanctify the food at an entertainment given to a company of reverend perſons. 8. One performed when stated numbers of priests are fed at the cost of a person who needs purification from ſome defilement. 9. A *s'rádd'ha* preparatory to the celebration of any ſolemn rite, and considered as a part of such rite. 10. *S'rádd'has* in honour of deities. 11. Oblations of clarified butter, previous to the undertaking of a distant journey. 12. A *s'rádd'ha* to sanctify a meal of flesh meat, prepared simply for the sake of nourishment.

After smearing the place with cow-dung, a square altar of sand is raised on it, one or two fingers high, and a span nearly in each direction. (It must be triangular at the obsequies of one recently defunct.) The person who performs the ceremony, first washes his hands and feet, sips water, and puts a ring of *cuśa* grass on the ring finger of each hand. He sits down on a cushion of *cuśa* grass, or of other materials, placed upon a blade of such grass. He lights a lamp, reciting a prayer, which will be cited on another occasion. He places the implements and materials in regular order, and sprinkles water on himself and all around, meditating on Vishn'u surnamed the lotos-eyed, and revolving in his mind the couplet "whether pure or defiled, &c." He now shifts the sacerdotal thread to his right shoulder, and solemnly declares his intention of performing a *śrádd'ha*, and the motive of it. He thrice meditates the *gáyatrí*, and pronounces the salutation to superior beings, "salutation to the Gods, to the manes of ancestors, &c."

After this preparation, he proceeds to invite and to welcome the assembled Gods and the manes. First he places two little cushions of *cuśa* grass on one side of the altar for the *Viśwédévas*, and six in front of it for the *Pitrĭs*. Each cushion should consist of three blades of grass folded up. After strewing *cuśa* grass on those cushions, he asks, "shall I invoke the assembled Gods?" being told "do so," he thus invokes them: "assembled Gods! hear my invocation; come and sit down on this holy grass." After scattering barley on the same spot, he meditates this prayer, "assembled Gods! listen to my invocation, ye, who reside in the sky; and ye who abide near us, [on earth,] or [far off] in heaven: ye, whose tongues are fire; and ye, who defend the funeral sacrifice, sit on this grass, and be cheerful." He then invites the manes of ancestors with similar invocations; "O fire! zealously

we

we support thee, zealously we feed thee with fuel; eagerly do thou call our willing ancestors to taste our oblation." "May our progenitors, who eat the moon plant, who are sanctified by holy fires, come by paths which Gods travel *. Satisfied with ancestral food at this solemn sacrifice, may they applaud and guard us." He next welcomes the Gods and manes with oblations of water, &c. in vessels made of leaves †. Two are presented to the *Vis'wédévas*, and three to paternal ancestors, and as many to maternal fore-fathers. *Cus'a* grass is put into each vessel, and water sprinkled on it, while the prayer, "May divine waters be auspicious to us, &c." is recited. Barley is thrown into the vessels intended for the Gods, and *tila* into those intended for the manes of ancestors, with these prayers, 1. "Barley! thou art the separator ‡, separate [us from] our natural enemies, and from our malicious foes." 2. "Thou art *tila*, sacred to So'MA, &c." At a *s'rádd'ha* for increase of prosperity, which is performed on many occasions as a preparative for a solemn act of religion, barley is thrown into the vessels instead of *tila*, and the last prayer is thus varied: "Thou art barley, sacred to So'MA: framed by the divinity, thou dost produce celestial bliss; mixt with water, may thou long satisfy with nourishment my several progenitors, whose mouths are full of blessings." The vessels are successively taken up, repeating each time a prayer before cited: "The waters in heaven, in the atmosphere, and on the earth, have been united with milk, &c." The *cus'a* grass, that lay on the vessels, is put into a *Bráhmaṅa's* hand; and that which was under it, is held by the person

* The Via Lactea seems to be meant by the path of the Gods.

† Plantain leaves; or else leaves of the Butea frondosa, or of the Bassia lati-folia.

‡ *Yava* signifies barley; in this text it also signifies separator, being derived from *yu*, to unmix. Many of the prayers contain similar quibbles.

person who performs the *s'ráddha*, in his own hand; and through it he successively pours the water out of each vessel on the *Bráhman'a's* hand. He then piles up the empty vessels in three sets, and reverses them, saying, while he oversets the first, "Thou art a mansion for ancestors."

At the last obsequies for one recently deceased, and which are named the *Sapin'd'ana*, the following prayer is recited when the vessel, which has been offered to him, is piled up with the rest: "May the mansion of those progenitors, who have reached a common abode, and who have accordant minds, foster him: may the blessed sacrifice, sacred to the Gods, be his." The subjoined prayer likewise is peculiar to the *Sapin'd'ana*. "By [the intercession of] those souls, who are mine by affinity, who are animated [shades], who have reached a common abode, who have accordant minds, may prosperity be mine in this world for a hundred years."

The person who performs the *s'ráddha*, next takes up food smeared with clarified butter, and makes two oblations to fire, reciting these prayers: 1. "May this oblation to fire, which conveys offerings to the manes, be efficacious. 2. "May this oblation to the moon, wherein the progenitors of mankind abide, be efficacious."

Bra'hman'as should be fed with the residue of the oblation; it is accordingly consecrated for that purpose by the following prayer: "The vessel that holds thee is the earth; its lid is the sky; I offer this residue of an oblation, similar to ambrosia, in the undefiled mouth of a priest; may this oblation be efficacious." The performer of the *s'ráddha* then points with his thumb towards the food, saying, "Thrice did Vishn'u step, &c." He adds, "May the demons and giants, that sit on this consecrated spot, be dispersed." He meditates the *gáyatrì* with the names of worlds; and sweetens the food with honey or sugar, saying, "May winds blow sweet, &c."

&c." He then distributes the food among *Bráhmánas*, and when they have eaten and have acknowledged that they are satisfied, he gives them water to rince their mouths.

He now proceeds to offer the funeral cakes, consisting of balls or lumps of food mixed with clarified butter. He offers three to the paternal fore-fathers, as many to the maternal ancestors, and two to the *Vis'wédévas*. The prayers ("Ancestors! rejoice, take your respective shares, &c.") and the form of the oblation have been already mentioned. It is only necessary to add in this place, that he wipes his hand with *cus'a* grass in honour of remoter ancestors, who thus become partakers of the oblations.

In the next place, he makes six libations of water from the palms of his hands, with the salutation to the seasons: "Salutation, unto you, O fathers, and unto the saddening season, &c." by this prayer the manes of ancestors are doubly saluted; for the *Véda* declares, "the six seasons are the progenitors of mankind."

A thread is placed on each funeral cake, to serve as apparel for the manes; and each time the same words are repeated, "Fathers! this apparel is offered unto you." Flowers, perfumes, and similar things are added at pleasure; but water must be sprinkled on each cake, with the prayer, "Waters, ye are the food of our progenitors, &c."

The performer of the *s'ráddha* then takes up the middle cake and smells to it; or his wife eats it, if they be solicitous for male offspring; in this case the following prayer must be recited: "Grant, O progenitors, the conception of a male child, [long lived and healthy, like] the lotos and garland [or twins, that sprung from A'swini'] ; so that, at this season, there may be a person [to fulfill the wishes of the Gods, of the manes, and of human beings."] He then takes up the cakes successively, smells to them, throws them into a vessel, and gives away the food

food to a mendicant priest, or to a cow; or else casts it into the waters.

He then dismisses the manes, saying, "Fathers, to whom food belongs, guard our food, and the other things offered by us; venerable and immortal as ye are, and conversant with holy truths; quaff the sweet essence of it, be cheerful and depart contented, by the paths which Gods travel." Lastly, he walks round the spot and leaves it, saying, "May the benefit of this oblation accrue to me repeatedly; may the Goddess of the earth, and the Goddess of the sky, whose form is the universe, visit me [with present and future happiness]. Father and mother! revisit me, [when I again celebrate obsequies]. Soma, king of the manes! visit me for the sake of [conferring] immortality."

A S'ra'dd'ha is thus performed, with an oblation of three funeral cakes only, to three male paternal ancestors, on some occasions; or with as many funeral oblations to three maternal ancestors, on others. Sometimes separate oblations are also presented to the wives of the paternal ancestors; at other times, similar offerings are likewise made to the wives of three maternal ancestors. Thus, at the monthly *s'ràdd'has* celebrated on the day of new moon, six funeral cakes are offered to three paternal and as many maternal male ancestors with their wives: on most other occasions separate oblations are presented to the female ancestors. At the obsequies celebrated in the first half of *`As'wina*, on the day entitled *Mahálayá*, funeral cakes are separately offered to every deceased friend and near relation: thus, immediately after the oblations to ancestors, a cake is presented to a deceased wife, then to a son or daughter, to a brother or sister, to an uncle or aunt, to a father-in-law, to a preceptor, and lastly to a friend. The same is observed at the obsequies performed on the day of an eclipse, or upon a pilgrimage to any holy spot, and especially to *Gayá*.

Formal

FORMAL obsequies are performed no less than ninety-six times in every year; namely, on the day of new moon, and on the dates of the fourteen *Menwantaras*, and of four *Yugádyás*; that is, on the anniversaries of the accession of fourteen MENUS, and of the commencement of four ages: also throughout the whole first fortnight of *A'swina*, thence called *pitrĭpacsha*, and whenever the sun enters a new sign, and especially when he reaches the equinox, or either solstice; and, in certain circumstances, when the moon arrives at *Vyatipatá*, one of the twenty-seven *yógas*, or astrological divisions of the zodiack. The eighth of *Pausha*, called *Aindrí*, the eighth of *Maghá*, (when flesh-meat should be offered,) and the ninth of the same month, together with additional obsequies on some of these dates and on a few others, complete the number above mentioned: different authorities do not, however, concur exactly in the number or in the particular days when the *s'ráddhas* should be solemnized.

BESIDES these formal obsequies, a daily *s'ráddha* is likewise performed. It consists in dropping food into the hands of a *Brahmán'a* after offering it to six ancestors by name, with the usual preparatory vow and prayers, and with the formality of placing three blades of grass as a seat for each ancestor; but using a single prayer only for the invocation of the manes, and omitting the ceremony of welcoming them with an *argha*. Libations of water are also made in honour of progenitors, as noticed in the former essay on daily ablutions.

THE obsequies for increase of prosperity, or as the same term (*Vrĭddhi s'ráddha*) may signify, the obsequies performed on an accession of prosperity *, are celebrated previously to the sacrifice of a victim, and to the solemnization of a marriage, or of any of the

* Sometimes named *Nándi muc'ha*, from a word which occurs in the prayer peculiar to this *s'ráddha*.

the ceremonies which, according to the notions of the *Hindus*, contribute to the regeneration of a twiceborn man, that is, of a *Bráhman'a*, *Cshatriya*, or *Vais'ya*. This *s'rádd'ha* is likewise performed at the commencement and close of a solemn faſt.

It should be observed respecting the practice of giving food to priests at all these obsequies, that *Bráhman'as* generally give it to one or more of their own relations. A stranger, unless indigent, would be very unwilling to accept the food, or to attend at a *s'rádd'ha* for the purpose of eating it. The use of flesh-meat is positively enjoined to *Hindus* at certain obsequies, (see MENU c. 3. v. 124,) and recommended at all (MENU c. 3. v. 268, &c.): but the precepts of their law-givers on the subject are by some deemed obsolete in the present age; and are evaded by others, who acknowledge the cogency of these laws: these commonly make a vow to abstain from flesh-meat, and consider that vow as more binding than the precepts here alluded to. Others again not only eat meat at obsequies and solemn sacrifices, but make it their common diet, in direct breach of the institutes of their religion. (See MENU c. 5. v. 31, &c.)

BRÁHMAN'AS, who maintain a perpetual fire, which all who devote themselves to the priesthood ought to do, perform the daily ceremonies of religion in their full detail. Others, who are engaged in worldly pursuits, and even some who follow the regular profession of the sacerdotal tribe, abridge these rites: they comprise all the daily sacraments in one ceremony, called *Vais'wadéva*, which is celebrated in the forenoon, and by some in the evening likewise. It consists in oblations to the Gods, to the manes, and to the spirits, out of the food prepared for the daily meal; and in a gift of a part of it to guests.

SITTING down on a clean spot of ground, the *Bráhman'a*

Bráhman'a places a vessel containing fire on his right hand, and hallows it by throwing away a lighted piece of *cusá* grass, saying, "I dismiss far away carnivorous fire," &c. He then places it on the consecrated spot, reciting the prayer, with which the household and sacrificial fires should be lighted by the attrition of wood; "Fires! [this wood] is thy origin, which is attainable in all seasons; whence being produced, thou dost shine. Knowing this, seize on it, and afterwards augment our wealth."

He then lays *cusá* grass on the eastern side of the fire, with its tips pointed towards the north, reciting the first verse of the *Rïgvéda*, with which also it is usual to commence the daily lecture of that *Véda*, "I praise divine fire, primevally consecrated, the efficient performer of a solemn ceremony, the chief agent of a sacrifice, the most liberal giver of gems."

He next spreads *cusá* grass on the southern side of the fire, with its tips pointed towards the east, reciting the introduction of the *Yajurvéda*, with which also a daily lecture of the *Yajush* is always begun. "1. I gather thee for the sake of rain." [He breaks off a branch of a tree, or is supposed to do so, with these words.] 2. "I pluck thee for the sake of strength." [He pulls down the branch he had broken.] 3. "Ye are like unto air." [He touches young calves with the branch he had plucked.] 4. "May the liberal generator [of worlds] make you happily reach this most excellent sacrament." [He is here supposed to touch the milch cows with the same branch.]

He then spreads *cusá* grass on the western side, with the tips pointed to the north, reciting the prayer which precedes a lecture of *Sámadéva*, "Fire! approach to taste [my offering;] thou, who art praised for the gift of oblations. Sit down on this grass, thou, who art the complete performer of the solemn sacrifice."

In like manner he spreads *cusá* grass on the northern

northern side, with the tips pointed to the east, reciting the prayer which precedes a lecture of the *At'harvan*. "May divine waters be auspicious to us, &c."

EXCITING the fire, and sprinkling water on it, he must offer with his hands food smeared with clarified butter, three several times, saying, "Earth! Sky! Heaven!" He then makes five similar oblations to the regent of fire; to the god of medicine; to the assembled deities; to the lord of created beings; and, lastly, to the Creator of the universe." He concludes the sacrament of the Gods with six oblations, reciting six prayers. 1. "Fire! thou dost expiate a sin against the Gods [arising from any failure in divine worship:] may this oblation be efficacious." 2. "Thou dost expatiate a sin against man [arising from a failure in hospitality."] 3. "Thou dost expiate a sin against the manes [from a failure in the performance of obsequies."] 4. "Thou does expiate a sin against my own soul [arising from any blameable act."] 5. "Thou dost expiate repeated sins." 6. "Thou dost expiate every sin I have committed, whether wilfully or unintentionally: may this oblation be efficacious."

HE then worships fire, making an oblation to it with this prayer, "Fire! seven are thy fuels; seven thy tongues; seven thy holy sages; seven thy beloved abodes; seven ways do seven sacrificers worship thee. Thy sources are seven. Be content with this clarified butter. May this oblation be efficacious *."

T ABOUT

* The commentator enumerates the seven tongues of fire, *Pravaha*, *'Avaha*, *Udvaha*, *Samvaha*, *Vivaha*, *Parivaha*, *Nivaha*, (or else *Anuvaha*;) all of which imply the power of conveying oblations to the deities, to whom offerings are made. The seven holy sages and sacrificers are the *Hótrí*, *Maitrávarun'a*, *Bráhmanách'handasi*, *Ach'hávác*, *Pótrí*, *Néshtrí*, and *Agnid'hra*; that is, the seven officiating priests at very solemn sacrifices. They worship fire seven ways by the *Agnish'tóma* and other sacrifices. The seven abodes

About this time he extinguishes the *Racshóghna*, or lamp lighted previously to the presenting of oblations to the Gods and to the manes. It was lighted for the purpose of repelling evil spirits, and is now extinguished with this text. "In solemn acts of religion, whatever fails through the negligence of those who perform the ceremony, may be perfected solely through meditation on Vishn'u."

The *Bráhman'a* should next offer the residue of the oblation to spirits, going round to the different places where such oblations ought to be made, sweeping each spot with his hand, sprinkling water on it, and placing there lumps of food. Near the spot where the vessel of water stands, he presents three such oblations, saying, "salutation to rain; to water; to the earth." At both doors of his house he makes offerings to D'hátrí and Vid'hátrí, or Brahmá, the protector and creator. Towards the eight principal points of the compass he places offerings, severally adding salutation to them and to the regents of them. In the middle of the house he presents oblations, with salutation to Brahmá, to the sky, and to the sun. Afterwards he offers similar oblations to all the Gods; to all beings; to twilight; and to the lord of all beings. He then shifts the sacrificial cord, and looking towards the south and dropping one knee, he presents an oblation to the manes of ancestors, saying, "salutation to progenitors: may this ancestral food be acceptable." This ceremony is not constantly practised, though directed in some rituals; but the residue of the oblation

abodes are the names of the seven worlds: and fire is called in the *Véda saptachitica*, which seems to allude to seven consecrated hearths. In the sixteen verses called *Paurusha*, which have been already quoted, the names of the seven worlds, thrice repeated, are understood to be meant by the thrice seven fuels; and the seven oceans are the seven moats surrounding the altar. Fire, like the sun itself, is supposed to emit seven rays: this perhaps may account for the number seven being so often repeated.

lation to the Gods must be left on a clean spot of ground as an oblation to all beings, intended, however, for dogs and crows in particular. It is presented with the following prayer, which is taken from the *Purán'as*. "May Gods, men, cattle, birds, demigods, benevolent genii, serpents, demons, departed spirits, blood thirsty savages, trees, and all who desire food given by me; 2. May reptiles, insects, flies, and all hungry beings, or spirits concerned in this rite, obtain contentment from this food left for them by me; and may they become happy: 3. May they, who have neither mother, nor father, nor kinsman, nor food, nor means of obtaining it, be satisfied with that which is offered by me on this spot for their contentment, and be cheerful." Or the following prayer may be used, "To animals who night and day roam in search of food offered to the spirits; he who desires nourishment, should give something: may the lord of nourishment grant it unto me."

He concludes by performing a lustration similar to that which has been already noticed, but much shorter. After thus completing the other sacraments, the householder should present food to his guests, that is, to any person who claims his hospitality. When he has thus allotted out of the food prepared for his own repast, one portion to the Gods, a second to progenitors, a third to all beings, and a fourth to his guests, he and his family may then, and not before, consume the remaining portion of the food. Whenever a spiritual preceptor, a devotee, or an officiating priest, a bridegroom, or a particular friend, comes as a guest, he is received with honours, which will be described among the nuptial ceremonies. In the entertainment of other guests, no religious rites are performed, nor any prayers recited.

The householder is enjoined to give daily alms; but no particular time is prescribed for the distribution of them: he is simply directed to give food

About this time he extinguishes the *Racshóghna*, or lamp lighted previously to the presenting of oblations to the Gods and to the manes. It was lighted for the purpose of repelling evil spirits, and is now extinguished with this text. "In solemn acts of religion, whatever fails through the negligence of those who perform the ceremony, may be perfected solely through meditation on Vishn'u."

The *Bráhman'a* should next offer the residue of the oblation to spirits, going round to the different places where such oblations ought to be made, sweeping each spot with his hand, sprinkling water on it, and placing there lumps of food. Near the spot where the vessel of water stands, he presents three such oblations, saying, "salutation to rain; to water; to the earth." At both doors of his house he makes offerings to D'hátrí and Vid'hátrí, or Brahmá, the protector and creator. Towards the eight principal points of the compass he places offerings, severally adding salutation to them and to the regents of them. In the middle of the house he presents oblations, with salutation to Brahmá, to the sky, and to the sun. Afterwards he offers similar oblations to all the Gods; to all beings; to twilight; and to the lord of all beings. He then shifts the sacrificial cord, and looking towards the south and dropping one knee, he presents an oblation to the manes of ancestors, saying, "salutation to progenitors: may this ancestral food be acceptable." This ceremony is not constantly practised, though directed in some rituals; but the residue of the oblation

abodes are the names of the seven worlds: and fire is called in the *Véda saptachitica*, which seems to allude to seven consecrated hearths. In the sixteen verses called *Paurusha*, which have been already quoted, the names of the seven worlds, thrice repeated, are understood to be meant by the thrice seven fuels; and the seven oceans are the seven moats surrounding the altar. Fire, like the sun itself, is supposed to emit seven rays: this perhaps may account for the number seven being so often repeated.

lation to the Gods must be left on a clean spot of ground as an oblation to all beings, intended, however, for dogs and crows in particular. It is presented with the following prayer, which is taken from the *Purán'as*. "May Gods, men, cattle, birds, demigods, benevolent genii, serpents, demons, departed spirits, blood thirsty savages, trees, and all who desire food given by me; 2. May reptiles, insects, flies, and all hungry beings, or spirits concerned in this rite, obtain contentment from this food left for them by me; and may they become happy: 3. May they, who have neither mother, nor father, nor kinsman, nor food, nor means of obtaining it, be satisfied with that which is offered by me on this spot for their contentment, and be cheerful." Or the following prayer may be used, "To animals who night and day roam in search of food offered to the spirits; he who desires nourishment, should give something: may the lord of nourishment grant it unto me."

He concludes by performing a lustration similar to that which has been already noticed, but much shorter. After thus completing the other sacraments, the householder should present food to his guests, that is, to any person who claims his hospitality. When he has thus allotted out of the food prepared for his own repast, one portion to the Gods, a second to progenitors, a third to all beings, and a fourth to his guests, he and his family may then, and not before, consume the remaining portion of the food. Whenever a spiritual preceptor, a devotee, or an officiating priest, a bridegroom, or a particular friend, comes as a guest, he is received with honours, which will be described among the nuptial ceremonies. In the entertainment of other guests no religious rites are performed, nor any prayers recited.

The householder is enjoined to give daily alms; but no particular time is prescribed for the distribution of them: he is simply directed to give food

to religious mendicants whenever they come to his door; but especially if they come at the time when food is ready for his own meal. On the authority of the *Purán'as* it is also a common practice to feed a cow before the householder breaks his own fast*. He either presents grass, water and corn to her with this text, "Daughter of SURABHI', framed of five elements, auspicious, pure, holy, sprung from the sun, accept this food given by me; salutation unto thee:" or else he conducts the kine to grass, saying, "May cows, who are mothers of the three worlds, and daughters of SURABHI', and who are beneficent, pure, and holy, accept the food given by me."

SOME *Bráhman'as* do still further abridge the compendious ceremony called *Vais'wadéva*. They offer perfumes and flowers to fire; and make five oblations, out of the food prepared for their own use, to BRAHMÁ, to the lord of created beings, to the household fire, to CAS'YAPA and to ANUMATI, dropping each oblation on fire, or on water, or on the ground, with the usual addition, "may this oblation be efficacious." They then make offerings to all beings, by placing a few lumps of food at the door, or on a quadrangular spot near the fire, with a salutation

* The adoration of a cow is not uncommon. This worship consists in presenting flowers to her, washing her feet, &c. It is entirely different from the practice here noticed. Both seem to be founded on the superstitious notion, that the favour of SURABHI', (the boon granting cow) may be gained by showing kindness to her offspring. The story of VASISHTA's cow, NANDINI, attended by the king DILI'PA for the sake of obtaining a boon through her means, is a pretty fable grounded on this notion. It is beautifully told by CA'LIDA'SA in the *Raghuvan'sa*. I cannot refrain from mentioning another fable of a cow named BAHULA', whose expostulations with a tyger, pleading to him to spare her life, form the only admired passage in the ITA'HASAS or collection of stories supposed to be related by BHÍMASE'NA, while he lay at the point of death wounded with innumerable arrows. The fourth day of *'Aswina* is sacred to this cow, and named from her *Bahulá Chaturthi'*. Images of her and of her calf are worshipped; and the extract from the ITIHASAS is on that day read with great solemnity.

salutation to Dhatrí, &c. and they immediately proceed to their own repast.

Here too, as in every other matter relating to private morals, the *Hindu* legislators, and the authors of the *Purán'as*, have heaped together a multitude of precepts, mostly trivial, and not unfrequently absurd. Some of them relate to diet; they prohibit many sorts of food altogether, and forbid the constant use of others; some regard the acceptance of food, which must on no account be received if it be given with one hand, nor without a leaf or dish; some again prescribe the hour at which the two daily meals which are allowed, should be eaten (namely in the forenoon, and in the evening); others enumerate the places (a boat for example) where a *Hindu* must not eat, and specify the persons (his sons and the inmates of his house) with whom he should eat, and those (his wife for instance) with whom he should not. The lawgivers have been no less particular in directing the posture in which the *Hindu* must sit; the quarter towards which he ought to look, and the precautions he should take to insulate himself, as it were, during his meal, lest he be contaminated by the touch of some undetected sinner who may be present. To explain even in a cursory manner the objects of all these would be tedious, but the mode in which a *Hindu* takes his repast, conformably with such injunctions as are most cogent, may be briefly stated, and with this I shall close the present essay.

After washing his hands and feet, and sipping water without swallowing it, he sits down on a stool or cushion (but not on a couch nor on a bed), before his plate, which must be placed on a clean spot of ground that has been wiped and smoothed in a quadrangular form, if he be a *Bráhman'a;* a triangular one, if he be a *Cshatriya;* circular, if he be a *Vais'ya;* and in the shape of a crescent, if he belong to the fourth tribe. When the food is first brought in he is required to bow to it, raising both hands in the form

form of humble salutation to his forehead; and he should add, "may this be always ours:" that is, may food never be deficient. When he has sitten down, he should lift the plate with his left hand and bless the food, saying, "thou art invigorating." He sets it down, naming the three worlds, or if the food be handed to him, he says, "may heaven give thee," and then accepts it with these words, "the earth accepts thee;" before he begins eating, he must move his hand round the plate to insulate it, or his own person rather, from the rest of the company. He next offers five lumps of food to *Yama* by five different titles; he sips and swallows water; he makes five oblations to breath by five distinct names, *Prán'a*, *Vyána*, *Apána*, *Samána*, and *Udána*; and lastly, he wets both eyes. He then eats his repast in silence, lifting the food with all the fingers of his right hand, and afterwards again sips water, saying, "Ambrosial fluid! thou art the couch of VISHN'U and of food.

NOTES.

NOTES.

(A) That *Hindus* belong to various sects is universally known; but their characteristic differences are not perhaps so generally understood. Five great sects exclusively worship a single deity; one recognises the five divinities which are adored by the other sects respectively, but the followers of this comprehensive scheme mostly select one object of daily devotion, and pay adoration to other deities on particular occasions only. Even they deny the charge of polytheism, and repel the imputation of idolatry; they justify the practice of adoring the images of celestial spirits, by arguments similar to those which have been elsewhere employed in defence of angel and image worship. If the doctrines of the *Véda*, and even those of the *Purán'as*, be closely examined, the *Hindu* theology will be found consistent with monotheism, though it contain the seeds of polytheism and idolatry. I shall take some future occasion of enlarging on this topic: I have here only to remark, that modern *Hindus* seem to misunderstand the numerous texts, which declare the unity of the godhead, and the identity of Vishnu, Siva, the Sun, &c. Their theologists have entered into vain disputes on the question, which among the attributes of GOD, shall be deemed characteristic and pre-eminent. Sancara a'cha'rya, the celebrated commentator on the *Véda*, contended for the attributes of S'iva, and founded or confirmed the sect of *S'aivas*, who worship Maha' déva as the supreme being, and deny the independent existence of Vishn'u and other deities. Mád'hava áchárya and Vallabha áchárya have in like manner established the sect of *Vaishn'avas*, who adore Vishn'u as GOD. The *Suras* (less numerous than the two sects abovementioned) worship the Sun, and acknowledge no other divinity. The *Gán'apatyas* adore Gan'és'a as uniting in his person all the attributes of the deity.

Before I notice the fifth sect, I must remind the reader that the *Hindu* mythology has personified the abstract and attractive powers of the divinity, and has ascribed sexes to these mythological personages. The *Sacti*, or energy of an attribute of GOD, is female, and is fabled as the consort of that personified attribute. The *Sacti* of Siva, whose emblem is the phallus, is herself typified by the female organ. This the *Sáctas* worship, some figuratively, others literally.

Vópadéva, the real author of the *S'rí Bhágavata*, has endeavoured to reconcile all the sects of *Hindus* by reviving the doctrines of Vya'sa. He recognises all the deities, but as subordinate to the supreme being, or rather as attributes or manifestations of GOD. A new sect has been thus formed, and is denominated from that modern *Purán'a*; but the numerous followers of it do not seem to have well apprehended the doctrines they profess. They incline much to real polytheism, but do at least reject the derogatory notions of the divinity, which the other sects seem to have adopted.

The *Vaishn'avas*, though nominally worshippers of Vishnu, are in fact votaries of deified heroes. The *Góculast'has* (one branch of this sect) adore Crĭshn'a, while the *Rámanuj* worship Ramachandra. Both have again branched into three sects: one consists of the exclusive worshippers of Crĭshn'a, and these only are deemed true and orthodox *Vaishn'avas*; another joins his favourite Ra'd'ha' with the hero. A third, called *Rád'hábullabhí*, adores Ra'd'ha' only, considering her as the active power of Vishn'u. The followers of these last mentioned sects have adopted the singular practice of presenting to their own wives the oblations intended for the goddess; and those among them who follow the left handed path (there is in most sects a right-handed or decent path, and a left-handed or indecent mode of worship;) require their wives to be naked when attending them at their devotions.

Among

Among the *Rámánuj*, some worship Ra'ma only; others Si'ta'; and others both Ra'ma and Si'ta'. None of them practise any indecent mode of worship; and they all, like the *Góculast'has*, as well as the followers of the *Bhágavata*, delineate on their foreheads, a double upright line with chalk, or with sandal wood, and a red circlet with red sanders, or with turmerick and lime; but the *Rámánuj* add an upright red line in the middle of the double white one.

The *Saivas* are all worshippers of S'iva and Bhawa'ni conjointly; and they adore the *linga* or compound type of this God and Goddess; as the Vaishn'avas do the image of Lacshmí-na'ra'yan'a. There are no exclusive worshippers of S'iva besides the sect of naked gymnosophists called *Lingís*; and the exclusive adorers of the Goddess are the *Sáctas*. In this last mentioned sect, as in most others, there is a right-handed and decent path, and a left-handed and indecent mode of worship: but the indecent worship of this sect is most grossly so, and consists of unbridled debauchery with wine and women. This profligate sect is supposed to be numerous though unavowed. In most parts of India, if not in all, they are held in deserved detestation; and even the decent *Sáctas* do not make public profession of their tenets, nor wear on their foreheads the mark of the sect, lest they should be suspected of belonging to the other branch of it.

The *S'aivas* and *Sáctas* delineate on their foreheads three horizontal lines with ashes obtained, if possible, from the hearth on which a consecrated fire is perpetually maintained; they add a red circlet, which the *Saivas* make with red sanders, and which the *Sáctas*, when they avow themselves, mark either with saffron or with turmeric and borax.

The *Sauras* are true worshippers of the sun; and some of them, it seems, adore the dormant and active energies of the planet conjointly. This sect, which

which is not very numerous, is distinguished by the use of red sanders for the horizontal triple line, as well as for the circlet on their foreheads.

THE *Gáń'apatyas* have not, so far as I can learn, branched into different sects. Nor can I add any information respecting their peculiar tenets, further than that GAN'E'S'A is exclusively worshipped by them. The sect is distinguished by the use of red minium for the circlet on their foreheads. The family of *Brámań'as*, residing at *Chinchwér* near *Pu'ná*, and enjoying the privilege of an hereditary incarnation of GAN'E'S'A from father to son, probably belongs to this sect. We may hope for more information on this curious instance of priestcraft and credulity, from the inquiries made on the spot by the gentlemen of the embassy from Bombay, who lately visited that place.

BEFORE I conclude this note, (concerning which it should be remarked, that the information here collected rests chiefly on the authority of verbal communications,) I must add, that the left-handed path, or indecent worship of the several sects, especially that of the *Sáctas*, is founded on the *Tantras*, which are for this reason held in disesteem. I was misinformed when I described them as constituting a branch of literature highly esteemed though much neglected. (As. Res. *vol.* 5, *p.* 54.) The reverse would have been more exact.

(B) THIS prayer, when used upon other occasions, is thus varied, " salutation unto you, O fathers, and unto the saddening season, &c." The six seasons, in the order in which they are here named, are the hot, dewy, rainy, flowery, frosty and sultry seasons. One is indicated in this passage by the name of the month, with which it begins; and a text of the *Véda*, alluded to by the late Sir WILLIAM JONES, in his observations on the lunar year of the *Hindus*, (As. Res. *v.* 3, *p.* 258,) specifies *Tapas* and *Tapasya*, the lunar (not the solar) *Mágha* and *Phálguna*,

Phálguna, as corresponding with *Sísira*, that is with the dewy season. The text in question shall be subjoined to this note, because it may serve to prove that the *Véda*, from which it is extracted, (Ápas-tamba's copy of the *Vajurvéda* usually denominated the white *Yajush*,) cannot be much older than the observation of the colures recorded by Para'sara (see As. Res. *v.* 2. *p.* 268 and 393,) which must have been made nearly 1391 years before the Christian æra (As. Res. *v.* 5. *p.* 288.) According to the *Véda* the lunar *Madhu* and *Mádhava*, or *Chaitra* and *Vaisác'ha*, correspond with *Vasanta* or the spring. Now the lunar *Chaitra*, here meant, is the primary lunar month beginning from the conjunction which precedes full moon in or near *Chitrá*, and ending with the conjunction which follows it. *Vaisác'ha* does in like manner extend from the conjunction which precedes full moon in or near *Visác'há* to that which follows it. The five *nacshatras*, *Hasta*, *Chitrá*, *Swáti*, *Visác'há* and *Anurad'há*, comprise all the asterisms in which the full moons of *Chaitra* and *Vaisác'ha* can happen; and these lunar months may therefore fluctuate between the first degree of *Uttara P'halguni* and the last of *Jyésht'há*. Consequently the season of *Vasanta* might begin at soonest when the sun was in the middle of *Pú'rva Bhadrapada*, or it might end at latest when the sun was in the middle of *Mrĭgasiras*. It appears then, that the limits of *Vasanta* are Pisces and Taurus; that is *Mína* and *Vrĭsha*. (This corresponds with a text which I shall forthwith quote from a very ancient *Hindu* author.) Now, if the place of the equinox did then correspond with the position assigned by Para'sara to the colures, *Vasanta* might end at the soonest seven or eight days after the equinox, or at latest thirty-eight or thirty-nine days; and on a medium (that is, when the full moon happened in the middle of *Chitrá*,) twenty-two or twenty-three days after the vernal equinox. This agrees exactly with the real

real course of the seasons; for the rains do generally begin a week before the summer solstice, but their commencement does vary, in different years, about a fortnight on either side of that period. It seems therefore a probable inference, that such was the position of the equinox when the calendar of months and seasons was adjusted as described in this passage of the *Véda*. Hence I infer the probability, that the *Védas* were not arranged in their present form earlier than the fourteenth century before the Christian æra. This, it must be acknowledged, is vague and conjectural; but, if the *Védas* were compiled in India so early as the commencement of the astronomical *Cali yuga*, the seasons must have then corresponded with other months; and the passage of the *Véda*, which shall be forthwith cited, must have disagreed with the natural course of the seasons at the very time it was written. I shall now quote the passage so often alluded to in this note. *Mad'hus' cha Mádhavas' cha Vásanticáv rĭtú; S'ucras' cha S'uchis' cha graíshmáv rĭtú; Nabhas' cha Nabhasyas' cha várshicáv rĭtú; Ishas chójas' cha sáradáv rĭtu; Sahas' cha Sahasyas' cha haimanticáv rĭtú; Tapas' cha Tapasyas cha s'aisiráv rĭtú.*" *Madhu* and *Mádhava* are the two portions of the season *Vasanta* (or the spring); *Sucra* and *Suchi*, of *grĭshma* (or the hot season); *Nábhas* and *Nabhasya*, of *varsha* (or the rainy season): *Ijas* and *Ujas*; of *S'arada* (or the sultry season); and *Sahas* and *Sahsya*, of *himanta* (or the frosty season); and *Tapas* and *Tapasya*, of *s'isra* (or the dewy season).

All authors agree that *Madhu* signifies the month of *Chaitra*; *Mádhava* the month of *Vaisac'ha*, and so forth. These names are so explained in dictionaries and by astronomical writers, as well as by the commentators on this and other passages, where these names of the months are employed. The author now before me (Divácara bhát't'a) expressly says, that this text of the *Vedá* relates to the order of

of the seasons according to the lunar months. He proves it by quoting a text of the *Taittiríya Yajurvéda*, and afterwards cites the following passage from BAUDHAY'ANA respecting the seasons measured by solar-sidereal time, "*Mína Méshayór Mésha Vrishabhayór vá vasantah*," &c. *Vasanta* corresponds with *Mína* and *Mésha*, or with *Mésha* and *Vrĭsha*,' &c. It should be observed, that the secondary lunar month, which begins and ends with full-moon, cannot be here meant; because this mode of reckoning has never been universal; and the use of it is limited to countries situated to the northward of the *Vindhya* range of hills, as I learn from the following passage of the *Tricánd'a mandana*. "The lunar month also is of two sorts, commencing either with the light fortnight, or with the dark one. Some do not admit the month which begins with the dark fortnight; and even by them who do, it is not admitted on the south of the *Vind'hya* mountains."

Note on Volume 5th, page 108.

In Nos. 3, 5, and 22 of the 5th volume of Asiatick Researches, there are many typographical errors, occasioned chiefly by the inaccuracy of the amanuensis who transcribed those tracts for transmission to the press. In most instances the correction will readily occur to the reader; but one (p. 108, l. 14 and 15, requires to be marked, because the error very materially affects the sense of the passage, which is there verbally translated from Raghunandana's treatise on astrology. I shall take the present opportunity of amending that translation, which is not sufficiently exact as it now stands, and I shall add some remarks on it.

"'The *Ghat'icás*, *elapsed* from the beginning of the day, being doubled and divided by five, are the lords [*or regents*] of *hórás* considered as a denomination of time. During the day these regents are determined by intervals of six [*counted*] from the day's own regent; during the night, by intervals of five."

Hórá, though not found in the most familiar vocabularies of the *sanscrĭt* language, is noticed in the *Viśwa Médiní*, as bearing several senses. It signifies the diurnal rising of a sign of the zodiac, and also signifies an astrological figure, and half a sign. It is in this last acceptation, that the word is used in the foregoing passage. Considered as a denomination of time, half a sign of the zodiac is the twenty-fourth part of a day, and the coincidence of the name for that measure of time is no less remarkable, than the assigning of a planet to govern each hour, which was done by European as well as Indian astrologers. The hours of the planets (as is remarked by Chaucer in his treatise on the astrolabe) follow the order of the planets ♄. ♃. ♂. ☉. ♀. ☿. ☾. Consequently, the first hour of Saturday being that of Saturn, the twenty-

fourth of the same day is the hour of Mars; and the first of the next day is that of the Sun, and so on. This seems to account for the planets giving names to the days of the week: and Gibelin, who denies in his Monde primitif, that the days of the week do so correspond with the order of the planets, mistook by transposing Mercury and Venus. Indian astrology uses the inverse order of the planets; and the succession of them as regents of *Ghat'is* will bring the Moon to be the first of Monday, and the Sun to be the sixtieth of the same day. Consequently the first *ghat'i* of the next day is that of Mars, and so on through the week. It may be remarked, that the regents of *Hórás* during the day are the same in the astrology of the *Hindus* with the regents of hours according to the old astrologers of Europe. I shall here close this trivial subject, which has been introduced by me, only because the coincidence here noticed cannot well have been accidental.

IX.

On the Religious Ceremonies of the HINDUS, *and of the* BRÁMENS *especially.*

By H. T. COLEBROOKE, Esq.

ESSAY III.

HOSPITALITY has been already mentioned in the preceding Essay, as one of the five great sacraments which constitute the daily duty of a *Hindu.* The formal reception of such guests as are entitled to peculiar honour, was reserved for the subject of the present tract. The religious rites, intermixed with acts of courtesy, which are practised by way of formal hospitality, are nearly the same, whether it be high rank, a venerable profession, or cordial friendship, which entitles the guest to be welcomed with distinction. They chiefly consist in presenting to him a stool to sit on, water for ablutions, and honey mixed with other food for refreshment. It seems to have been anciently the custom to slay a cow on this occasion; and a guest was therefore called *góghna,* or cow killer. Imperfect traces of this custom remain in the hospitable ceremonies, which I shall now describe from the ritual of *Bráman'as,* who use the *Sámavéda.* As the marriage ceremony opens with the solemn reception of the bridegroom by the father of the bride, this part of the nuptial solemnity may be fitly chosen as an example of hospitable rites. It will furnish occasion too for proceeding to describe the whole of the marriage ceremony.

HAVING previously performed the obsequies of ancestors, as is usual upon any accession of good fortune, the father of the bride sits down, to await the bridegroom's arrival, in the apartment prepared for

for the purpose; and at the time chosen for it, according to the rules of astrology. The jewels, and other presents intended for him, are placed there; a cow is tied on the northern side of the apartment; and a stool or cushion, and other furniture for the reception of the guest, are arranged in order. On his approach, the bride's father rises to welcome him, and recites the following prayer, while the bridegroom stands before him.

"May she, [who supplies oblations for] religious "worship, who constantly follows her calf, and who "was the milch-cow, when Yama was [the votary], "abound with milk, and fulfil our wishes, year after "year."

This prayer is seemingly intended for the consecration of the cow, which is let loose in a subsequent stage of the ceremony, instead of slaying her, as appears to have been anciently the custom. The commentator, whose gloss has been followed in this version of the text, introduces it by the remark, that a guest, entitled to honourable reception, is a spiritual preceptor, a priest, an ascetick, a prince, a bridegroom, a friend, or in short any one, to welcome whose arrival a cow must be tied for the purpose of slaying her, whence a guest is denominated *góghna*, or cow-killer. The prayer seems to contain an allusion, which I cannot better explain, than by quoting a passage from Ca'lidása's poem, entitled *Raghuvansa*, where Vas'isht'ha informs the king Dilípa that the cow *Surabhí*, who was offended by his neglect, cannot be now appeased by courtesy shown to herself, because she remains in a place inaccessible to him: "Prache'tas is performing a tedious sacrifice, to supply the oblations of which, *Surabhí* now abides in the infernal region, whose gates are guarded by huge serpents."

After the prayer above mentioned has been meditated, the bridegroom sits down on a stool or cushion, which is presented to him: he first recites a

text of the *Yajurvéda;* "I step on this for the sake of food and other benefits, on this variously splendid footstool." The bride's father presents to him a cushion made of twenty leaves of *cus'a* grass, holding it up with both hands, and exclaiming, "the cushion! the cushion! the cushion!" The bridegroom replies, "I accept the cushion," and, taking it, places it on the ground under his feet, while he recites the following prayer: "May those plants, over which SÓMA presides, and which are variously dispersed on the earth, incessantly grant me happiness while this cushion is placed under my feet." Another is presented to him, which he accepts in the same manner, saying, "May those numerous plants, over which SÓMA presides, and which are salutary a hundred different ways, incessantly grant me happiness while I sit on this cushion." Instead of these prayers, which are peculiar to the *Bráhman'as,* that use the *Sámavéda,* the following text is commonly recited: "I obscure my rivals, as the sun does other luminaries; I tread on this as the type of him who injures me."

THE bride's father next offers a vessel of water, thrice exclaiming, "water for ablutions!" The bridegroom declares his acceptance of it, and looks into the vessel, saying, "Generous water! I view thee; return in the form of fertilizing rain, from him from whom thou dost proceed;" that is, from the sun; for it is acknowledged, says the commentator, that rain proceeds from vapours raised by the heat of the sun. The bridegroom takes up water in the palms of both hands joined together, and throws it on his left foot, saying, "I wash my left foot, and fix prosperity in this realm;" he also throws water on his other foot, saying, "I wash my right foot, and introduce prosperity into this realm;" and he then throws water on both feet, saying, "I wash first one, and then the other; and lastly both feet, that the realm may thrive, and intrepidity be gained."

The following is the text of the *Yajush,* which is generally used instead of the preceding prayers: "Thou dost afford various elegance; I accept thee, who dost so: afford it for the ablution of my feet."

An *arghya* (that is, water, rice, and *durvá* grass in a conch, or in a vessel shaped like one, or rather like a boat,) is next presented to the bridegroom in a similar manner, and accepted by him with equal formality. he pours the water on his own head, saying, "Thou art the splendour of food; through thee may "I become glorious." This prayer is taken from the *Yajush*; but the followers of that *Véda* use different texts, accepting the *arghya* with this prayer, "Ye are waters *(áp:)* through you may I obtain *(áp)* all my wishes," and pouring out the water with this text, "I dismiss you to the ocean; return to your source, harmless unto me, most excellent waters! but my beverage is not poured forth."

A vessel of water is then offered by the bride's father, who thrice exclaims, "take water to be sipped:" the bridegroom accepts it, saying, "thou art glorious, grant me glory;" or else, "conduct me to glory, endue me with splendour, render me dear to all people, make me owner of cattle, and preserve me unhurt in all my limbs."

The bride's father fills a vessel with honey, curds, and clarified butter; he covers it with another vessel, and presents it to the bridegroom, exclaiming three times, "take the *mad'huparca.*" The bridegroom accepts it; places it on the ground; and looks into it, saying, "thou art glorious: may I become so." He tastes the food three times, saying, "thou art the sustenance of the glorious; thou art the nourishment of the splendid; thou art the food of the fortunate; grant me prosperity." He then silently eats until he be satisfied.

Although these texts be taken from the *Yajush,* yet other prayers from the same *Véda* are used by the

the sects, which follow it. While looking into the vessel, the bridegroom says, "I view thee with the eye of the sun [who draws unto himself what he contemplates."] On accepting the *mad'huparca*, the bridegroom says, "I take thee with the assent of the generous sun; with the arms of both sons of *As'wini;* with the hands of the cherishing luminary." He mixes it, saying, "may I mix thee, O venerable present! and remove whatever might be hurtful in the eating of thee." He tastes it three times, saying, "may I eat that sweet, best, and nourishing form of honey, which is the sweet, best, and nourishing form of honey; and may I thus become excellent, sweet-tempered, and well nourished by food." After eating until he be satisfied, and after sipping water, he touches his mouth and other parts of his body with his hand, saying, "may there be speech in my mouth; breath in my nostrils; sight in my eye-balls; hearing in my ears; strength in my arms; firmness in my thighs: may my limbs and members remain unhurt together with my soul."

Presents suitable to the rank of the parties are then presented to the guest. At the marriage ceremony, too, the bride is formally given by her father to the bridegroom, in this stage of the solemnity according to some rituals, but later according to others. The hospitable rites are then concluded by letting loose the cow at the intercession of the guest. A barber, who attends for that purpose, exclaims, "the cow! the cow!" Upon which the guest pronounces this text: "Release the cow from the fetters of Varun'a. May she subdue my foe: may she destroy the enemies of both him (the host) [and me.] Dismiss the cow, that she may eat grass and drink water." When the cow has been released, the guest thus addresses her: "I have earnestly entreated this prudent person, [*or, according to another*

other interpretation of the text, each docile person,] saying, kill not the innocent harmless cow, who is mother of RUDRAS, daughter of VASUS, sister of A'DITYAS, and the source of ambrosia." In the *Yajurvéda* the following prayer is added to this text: "May she expiate my sins, and his (naming the host.) Release her that she may graze." It is evident that the guest's intercessions imply a practice, now become obsolete, of slaying a cow for the purposes of hospitality.

WHILE the bridegroom is welcomed with these ceremonies, or more properly before his arrival, the bride bathes during the recital of the following texts. Three vessels of water are severally poured on her head, with three different prayers. 1. "Love! I know thy name. Thou art called an intoxicating beverage. Bring [the bridegroom] happily. For thee was framed the inebriating draught. Fire! thy best origin is here. Through devotion wert thou created. May this oblation be efficacious." 2. "Damsel! I anoint this thy generative organ with honey, because it is the second mouth of the Creator: by that thou subduest all males, though unsubdued; by that thou art lively, and dost hold dominion. May this oblation be efficacious." 3. "May the primeval ruling sages, who framed the female organ, as a fire that consumeth flesh, and thereby framed a procreating juice, grant the prolifick power, that proceeds from the three-horned [bull] and from the sun. May this oblation be efficacious." To elucidate the first of these texts, the commentator cites the following passage: "The sage VAS'ISHT'HA, the regent of the moon, the ruler of heaven, the preceptor of the Gods, and the great forefather of all beings, however old in the practice of devotion, and old by the progress of age, were deluded by women. Liquors distilled from sugar, from grain, and from the blossoms of

 Bassia,

Bassia, are three sorts of intoxicating drinks: the fourth is woman, by whom this world is deluded. One, who contemplates a beautiful woman, becomes intoxicated; and so does he who quaffs an inebriating beverage: woman is called an inebriating draught, because she intoxicates by her looks." To explain the second text, the same author quotes a passage of the *Véda*, intimating that BRAHMA has two mouths, one containing all holiness, the other allotted for the production of all beings, for they are created from his mouth."

AFTER the bridegroom has tasted the *Mad'huparca* presented to him, as above mentioned, the bride's right hand is placed on his, both having been previously rubbed with turmerick or some other auspicious drug. A matron must bind both hands with *cus'a* grass amidst the sound of cheerful musick. To this part of the ceremony, the author of the poem entitled *Naishada* has very prettily alluded in describing the marriage of NALA and DAMAYANT'I (b. xvi. v. 13 & 14.) As he tasted the *Mad'huparca*, which was presented to him, those spectators, who had foresight, reflected, "he has begun the ceremonies of an auspicious day, because he will quaff the honey of BHAIMI's lip. The bridegroom's hand exults in the slaughter of foes; the bride's hand has purloined its beauty from the lotos; it is for that reason probably that, in this well-governed realm of *Viderbha*, both [guilty] hands are fast bound with strong *cus'a*."

THE bride's father, bidding the attendant priests begin their acclamations, such as "happy day! auspicious be it! prosperity attend! blessings! &c." takes a vessel of water containing *tila** and *cus'a*† grass; and pours it on the hands of the bride and bridegroom, after uttering the words, "*O'm! tat sat!*"

* Sesamum Indicum. † Poa cynosuroides.

sat!" "God the existent!" and after repeating at full length the names and designations of the bridegroom, of the bride, and of himself; and then solemnly declaring, "I give unto thee this damsel adorned with jewels, and protected by the lord of creatures." The bridegroom replies, "well be it!" The bride's father afterwards gives him a piece of gold, saying, "I this day give thee this gold, as a fee for the purpose of completing the solemn donation made by me." The bridegroom again says, "well be it!" and then recites this text: "Who gave *her?* to whom did he give *her?* Love (or free consent) gave *her*. To love he gave *her*. Love was the giver. Love was the taker. Love! may this be thine! with love may I enjoy *her!*" The close of the text is thus varied in the *Sámavéda:* "Love has pervaded the ocean. With love I accept *her*. Love! may this be thine." In the common rituals another prayer is directed to be likewise recited immediately after thus formally accepting the bride. "May the ethereal element give thee. May earth accept thee."

Being thus affianced, the bride and bridegroom then walk forth, while he thus addresses her: "May the regents of space, may air, the sun, and fire, dispel that anxiety, which thou feelest in thy mind; and turn thy heart to me." He proceeds thus, while they look at each other: "Be gentle in thy aspect, and loyal to thy husband; be fortunate in cattle, amiable in thy mind, and beautiful in thy person: be mother of valiant sons; be fond of delights; be cheerful; and bring prosperity to our bipeds and quadrupeds. First [in a former birth] SÓMA received thee; a celestial quirister next obtained thee; [in successive transmigrations] the regent of fire was thy third husband: thy fourth is a human being. SÓMA gave her to a celestial quirister; the *Gandharba* gave her to the regent of fire; fire gave her to me: with her he has given me

wealth and male offspring. May she, a most auspicious cause of prosperity, never desert me, &c."*

It should seem that, according to these rituals, the bridegroom gives a waistcloth and mantle to the bride before he is affianced to her; and the ceremony of tying the skirts of their mantles precedes that of her father's solemnly bestowing her on the bridegroom. But the ritual of the *Sámavédí* priests make the gift of the damsel precede the tying of the knot; and, inconsistently enough, directs the mantles to be tied before the bridegroom has clothed the bride. After the donation has been accepted as abovementioned, the bride's father should tie a knot in the bridegroom's mantle over the presents given with the bride: while the affianced pair are looking at each other. The cow is then released in the manner before described; a libation of water is made; and the bride's father meditates the *gáyatrí*, and ties a knot with the skirts of the bride's and bridegroom's mantles, after saying, "ye must be inseparably united in matters of duty, wealth, and love." The bridegroom afterwards clothes the bride with the following ceremonies:

He goes to the principal apartment of the house, prepares a sacrificial fire in the usual mode, and hallows the implements of sacrifice. A friend of the bridegroom walks round the fire, bearing a jar of water, and stops on the south side of it. Another does the same, and places himself on the right hand of the first. The bridegroom then casts four double handfuls of rice, mixed with leaves of *S'amí*†, into a flat basket: near it he places a stone and mullar, after formally touching them; and then, entering

* I omit the remainder of the text, which it would be indecorous to translate into a modern language. The literal sense of it is here subjoined in a Latin version: "Illa redamans accipito fascinum meum, quod ego peramans intromittam in eam, multæ quâ illicebræ sistunt.

† Adenanthera aculeata.

entering the house, he causes the bride to be clothed with a new waistcloth and scarf, while he recites the subjoined prayers. "May those generous women, who spun and wound the thread, and who wove the warp and weft of this cloth, generously clothe thee to old age: long lived woman! put on this raiment." "Clothe her. Invest her with apparel. Prolong her life to great age. May thou live a hundred years. As long as thou livest, amiable woman! revere [that is, carefully preserve] beauty and wealth." The first of these prayers is nearly the same with that which is used by the followers of the *Yajush*, when the scarf is put on the bride's shoulder. It is preceded by a different one, which is recited while the waistcloth is wrapped round her. "May thou reach old age. Put on this raiment. Be lovely: be chaste. Live a hundred years. Invite [that is, preserve and obtain] beauty, wealth, and male offspring. Damsel! put on this apparel." Afterwards the following prayer is recited: "May the assembled gods unite our hearts. May the waters unite them. May air unite us. May the creator unite us. May the god of love unite us."

But according to the followers of the *Sámavéda*, the bridegroom, immediately after the scarf has been placed on the bride's shoulder, conducts her towards the sacrificial fire, saying, "Soma [the regent of the moon] gave her to a heavenly quirister*: the *Gandharba* gave her to the regent of fire: fire has given her to me, and with her wealth and male offspring." The bride then goes to the western side of the fire, and recites the following prayer, while she steps on a mat made of *Víran'a* grass †, and covered with silk. "May our lord assign me the path by which I may reach

* Gun'avishn'u here explains *Gandharba* by the word *A'ditya*, which may signify the sun, or a deity in general.

† Andropogon aromaticum or muricatum.

reach the abode of my lord." She sits down on the edge of the mat, and the bridegroom offers six oblations of clarified butter, reciting the following prayers, while the bride touches his shoulder with her right hand. 1. "May fire come first among the gods; may it rescue her offspring from the fetters of death; may VARUN'A king [of waters] grant that this woman should never bemoan a calamity befallen her children. 2. May the domestic perpetual fire guard her; may it render her progeny long-lived; may she never be widowed; may she be mother of surviving children; may she experience the joy of having male offspring. 3. May heaven protect thy back; may air, and the two sons of *Aswiní* protect thy thighs; may the sun protect thy children while sucking thy breast; and VRĬHASPATI protect them until they wear clothes, and afterwards may the assembled gods protect them. 4. May no lamentation arise at night in thy abode; may crying women enter other houses than thine; may thou never admit sorrow to thy breast; may thou prosper in thy husband's house, blest with his survival, and viewing cheerful children. 5. I lift barrenness, the death of children, sin, and every other evil, as I would lift a chaplet off thy head, and I consign the fetters [of premature death] to thy foes. 6. May death depart from me, and immortality come; may (YAMA) the child of the sun, render me fearless. Death! follow a different path from that by which we proceed, and from that which the gods travel. To thee who seest and who hearest, I call, saying, hurt not our offspring, nor our progenitors: and may this oblation be efficacious." The bridegroom then presents oblations, naming the three worlds, separately and conjointly, and offers either four or five oblations to fire and to the moon. The bride and bridegroom then rise up, and he passes from her left side to her right, and makes her join her hands in a hollow form.

THE

THE rice *, which had been put into a basket, is then taken up, and the stone is placed before the bride, who treads upon it with the point of her right foot, while the bridegroom recites this prayer, "Ascend this stone, be firm like this stone; distress my foe, and be not subservient to my enemies:" the bridegroom then pours a ladleful of clarified butter on her hands, another person gives her the rice, and two other ladlefuls of butter are poured over it; she then separates her hands, and lets fall the rice on the fire, while the following text is recited; "this woman, casting the rice into the fire, says, may my lord be long lived, may we live a hundred years, and may all my kinsmen prosper; be this oblation efficacious." Afterwards the bridegroom walks round the fire, preceded by the bride, and reciting this text; "the girl goes from her parents to her husband's abode, having strictly observed abstinence [for three days from factitious salt, &c.] Damsel! by means of thee we repress foes, like a stream of water." The bride again treads on the stone, and makes another oblation of rice, while the subjoined prayer is recited: "The damsel has worshipped the generous sun, and the regent of fire; may he and the generous sun liberate her and me from this [family;] be this oblation efficacious." They afterwards walk round the fire as before. Four or five other oblations are made with the same ceremonies and prayers, varying only the title of the sun, who is here called *Pushan'*, but was entitled *Aryaman'* in the preceding prayer; the bridegroom then pours rice out of the basket into the fire, after pouring one or two ladlefuls of butter on the edge of the basket; with this offering he simply says, "May this oblation to fire be efficacious."

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* From this use of raw rice at the nuptial ceremony, arises the custom of presenting rice, tinged with turmerick, by way of invitation to guests whose company is requested at a wedding.

The oblations and prayers directed by the *Yajurvéda*, previous to this period of the solemnity, are very different from those which have been here inserted from the *Samávéda*; and some of the ceremonies, which will be subsequently noticed, are anticipated by the priests, who follow the *Yajush*.

Twelve oblations are made with as many prayers. 1. May this oblation be efficacious, and happily conveyed to that being, who is fire in the form of a celestial quirister, who is accompanied by truth, and whose abode is truth; may he cherish our holy knowledge and our valour. 2. Efficacious be this oblation to those delightful plants, which are the nymphs of that being, who is fire in the form of a celestial quirister, who is accompanied by truth, and whose abode is truth. 3. and 4. The foregoing prayers are thus varied, "to that being who is the sun, in the form of a celestial quirister, and who consists wholly of the *Sámavéda*. Those enlivening rays, which are the nymphs of that sun. 5. and 6. That being, who is the moon, in the form of a celestial quirister, and who is a ray of the sun, and named *Sushman'a*. Those asterisms, which are the nymphs of the moon, and are called *Bhécuri* *. 7. and 8. That being, who is air, constantly moving, and travelling every where. Those waters, which are the nymphs of air, and are termed invigorating. 9. and 10. That being, who is the solemn sacrifice in the form of a celestial quirister, who cherishes all beings, and whose pace is elegant. Those sacrificial fees, which are the nymphs of the solemn sacrifice, and are named thanksgivings. 11. and 12. That being, who is mind in the form of a celestial quirister, who is the supreme ruler of creatures, and who is the fabricator of the universe.

Those

* This term is not expounded by the commentator. *Bha* signifies an asterism: but the meaning of the compound term is not obvious. *Sushman'a* bears some affinity to *Shusumna* mentioned in a former essay; but neither of these names is explained in the commentaries which I have consulted.

Those holy strains (*Rĭch* and *Sáman*) who are the nymphs of mind, and are named the means of attaining wishes."

THIRTEEN oblations are next presented, during the recital of as many portions of a single text. "May the supreme ruler of creatures, who is glorious in his victories over [hostile] armies, grant victory to INDRA, the regent of rain: all creatures humbly bow to him; for he is terrible: to him are oblations due; may he grant me victory, knowledge, reflection, regard, self-rule, skill, understanding, power, [returns of] the conjunction and opposition of the sun and moon, and holy texts (*Vrĭhat* and *Rat'hantara**)."

EIGHTEEN oblations are then offered, while as many texts are meditated; they differ only in the name of the deity that is invoked. 1. "May fire, lord of [living] beings, protect me in respect of holiness, valour and prayer, and in regard to ancient privileges, to this solemn rite, and to this invocation of deities. 2. May INDRA, lord or regent of the eldest (that is, of the best of beings) protect me, &c. 3. YAMA, lord of the earth. 4. Air, lord of the sky. 5. The sun, lord of heaven. 6. The moon, lord of stars. 7. VRĬHASPATI, lord [that is, preceptor] of BRAHMÁ [and other deities.] 8. MITRA (the sun) lord of true beings. 9. VARUŃA, lord of waters. 10. The ocean, lord of rivers. 11. Food, lord of tributary powers. 12. SÓMA (the moon,) lord of plants. 13. SAVITRI (the generative sun,) lord of pregnant females. 14. RUDRA (S'IVA) lord of [deities, that bear the shape of] cattle." 15. "The fabricator of the universe, lord of forms." 16. "VISHNU, lord of mountains." 17. "Winds (*Maruts*), lords of (*gánas*) sets of divinities." 18. "Fathers, grandfathers, remoter ancestors,

* Texts of the *Sáma-véda* so named.

an estors, more distant progenitors, their parents, and grandsires."

OBLATIONS are afterwards made with prayers corresponding to those which have been already cited from the *Sámavéda*. 1. "May fire come, first among the gods, &c." 2. "May the domestick perpetual fire guard her, &c." 3. "Fire, who dost protect such as perform sacrifices! grant us all blessings in heaven and on earth: grant unto us that various and excellent wealth which is produced on this earth and in heaven." 4. "O best of luminaries! Come, show us an easy path, that our lives may be uninjured. May death depart from me, and immortality come. May the child of the sun render me fearless." 5. "Death! follow a different path, &c."

THE bride offers the oblations of rice mixed with leaves of *S'ami* *, letting fall the offerings on the fire in the manner before mentioned, and with the same prayers, but recited in a reversed order, and a little varied. 1. "The damsel has worshipped the generous sun in the form of fire. May that generous sun never separate her from this husband." 2. "This woman, casting the rice into the fire, says, may my lord be long lived. May my kinsmen reach old age." 3. "I cast this rice into the fire, that it may become a cause of thy prosperity. May fire assent to my union with thee †.

ACCORDING to the followers of the *Yajurvéda* the bridegroom now takes the bride's right hand, reciting a text which will be subsequently quoted. The bride then steps on a stone while this text is recited: "Ascend this stone: be firm like this stone. Subdue such as entertain hostile designs against me, and repel them." The following hymn is

* Adenanthera aculeata.

† This version is conformable to a different commentary, from that which was followed in the former translation.

is then chanted. "Charming SARASWATI', swift as a mare! whom I celebrate in face of this universe; protect this [solemn rite.] O thou! in whom the elements were produced; in whom this universe was framed. I now will sing that hymn [the nuptial text] which constitutes the highest glory of women." The bride and bridegroom afterwards walk round the fire, while the following text is recited: "Fire! thou didst first espouse this female sun [this woman, beautiful like the sun:] now let a human being again espouse her by thy means. Give her, O fire! with offspring, to a [human] husband." The remainder of the rice is then dropped into the fire as an oblation to the god of love.

The next ceremony is the bride's stepping seven steps. It is the most material of all the nuptial rites: for the marriage is complete and irrevokable, so soon as she has taken the seventh step, and not sooner. She is conducted by the bridegroom, and directed by him to step successively into seven circles, while the following texts are uttered: 1. "May VISHN'U cause thee to take one step for the sake of obtaining food." 2. "May VISHN'U cause thee to take one step for the sake of obtaining strength." 3. "Three steps for the sake of solemn acts of religion." 4. "Four steps for the sake of obtaining happiness." 5. "Five steps for the sake of cattle." 6. "Six steps for the sake of increase of wealth." 7. "Seven steps for the sake of obtaining priests to perform sacrifices*." The bridegroom then addresses the bride, "Having completed seven steps, be my companion. May I become thy associate. May none interrupt thy association with me. May such as are disposed to promote

* In the *Yajurvéda* the texts are varied, so that the third step is for increase of wealth, and the sixth for obtaining happy seasons.

promote our happiness, confirm thy association with me." The bridegroom then addresses the spectators: "This woman is auspicious: approach and view her: and having conferred [by your good wishes] auspicious fortune on her, depart to your respective abodes."

THEN the bridegroom's friend, who stood near the fire bearing a jar of water, advances to the spot where the seventh step was completed, and pours water on the bridegroom's head, and afterwards on the bride's, while a prayer above mentioned is recited: "May waters and all the Gods cleanse our hearts: may air do so; may the Creator do so; may the divine instructress unite our hearts *."

THE bridegroom then puts his left hand under the bride's hands, which are joined together in a hollow form, and taking her right hand in his, recites the six following texts: 1. "I take thy hand for the sake of good fortune, that thou mayst become old with me, thy husband: may the generous mighty and prolific sun render thee a matron, that I may be a householder." 2. "Be gentle in thy aspect, and loyal to thy husband; be fortunate in cattle; amiable in thy mind, and beautiful in thy person; be mother of surviving sons; be assiduous at the [five] sacraments; be cheerful; and bring prosperity to our bipeds and quadrupeds." 3. "May the lord of creatures grant us progeny, even unto old age; may the sun render that progeny conspicuous. Auspicious deities have given thee to me. Enter thy husband's abode; and bring health to our bipeds and quadrupeds." 4. "O INDRA, who pourest forth rain! render this woman fortunate and the mother of children: grant her ten sons; give her eleven protectors." 5. "Be submissive to thy husband's father, to his mother, to his sister, and to

* It is here translated according to the gloss of GUN'A VISHN'U. In the former version I followed the commentary of HELAYUD'HA.

to his brothers." 6. "Give thy heart to my religious duties; may thy mind follow mine; be thou consentient to my speech. May VRĬHASPATI unite thee unto me."

THE followers of the *Yajurvéda* enlarge the first prayer, and omit the rest, some of which, however, they employ at other periods of the solemnity. "I take thy hand for the sake of good fortune, that thou mayst become old with me, thy husband: may the deities, namely, the divine sun *(aryaman')*, and the prolific being *(savitrĭ,)* and the god of love, give thee as a matron unto me, that I may be a householder. I need the goddess of prosperity. Thou art she. Thou art the goddess of prosperity. I need her. I am the *Sáman* [*véda.*] Thou art the *Rich* [*véda.*] I am the sky. Thou art the earth. Come: let us marry: let us hold conjugal intercourse: let us procreate offspring: let us obtain sons. May they reach old age. May we, being affectionate, glorious and well disposed, see during a hundred years, live a hundred years, and hear a hundred years."

ACCORDING to the ritual, which conforms to the *Sámavéda*, the bridegroom sits down near the fire with the bride, and finishes this part of the ceremony by making oblations, while he names the three worlds severally and conjointly. The taking of the bride's hand in marriage is thus completed. In the evening of the same day, so soon as the stars appear, the bride sits down on a bull's hide, which must be of a red colour, and must be placed with the neck towards the east, and the hair upwards. The bridegroom sits down near her, makes oblations while he names the three worlds as usual; and then makes six oblations with the following prayers, and each time pours the remainder of the clarified butter on the bride's head. 1. "I obviate by this full oblation all ill marks in the lines [of thy hands,] in

thy eye-lashes, and in the spots [on thy body]." 2. "I obviate by this full oblation all the ill marks in thy hair; and whatever is sinful in thy looking, or in thy crying." 3. "I obviate by this full oblation all that may be sinful in thy temper, in thy speaking, and in thy laughing." 4. "I obviate by this full oblation all the ill marks in thy teeth, and in the dark intervals between them; in thy hands, and in thy feet." 5. "I obviate by this full oblation all the ill marks on thy thighs, on thy privy part, on thy haunches, and on the lineaments of thy figure." 6. "Whatever natural or accidental evil marks were on all thy limbs, I have obviated all such marks by these full oblations of clarified butter. May this oblation be efficacious."

The bride and bridegroom rise up; and he shews her the polar star, reciting the following text: "Heaven is stable; the earth is stable; this universe is stable; these mountains are stable; may this woman be stable in her husband's family*. The bride salutes the bridegroom, naming herself and family, and adding a respectful interjection. The bridegroom replies, "be long lived and happy." Matrons then pour water, mixed with leaves, upon the bride and bridegroom, out of jars, which had been previously placed on an altar prepared for the purpose; and the bridegroom again makes oblations with the names of the worlds, by way of closing this part of the ceremony.

The bridegroom afterwards eats food prepared without factitious salt. During this meal he recites the following prayers: "I bind with the fetters of food thy heart and mind to the gem [of my soul]; I bind them with nourishment, which is the thread of life; I bind them with the knot of truth." 2. "May that heart which is yours, become my heart; and

* *Dhruva*, the pole, also signifies stable, fixed, steady, firm.

and this heart, which is mine, become thy heart." 3. "Since food is the bond of life, I bind thee therewith." The remainder of the food must be then given to the bride.

DURING the three subsequent days, the married couple must abstain from factitious salt, live chastely and austerely, and sleep on the ground. On the following day, that is, on the fourth exclusively*, the bridegroom conducts the bride to his own house on a carriage or other suitable conveyance. He recites the following text when she ascends the carriage: "O wife of the sun! ascend this vehicle resembling the beautiful blossoms of the cotton tree†, and butea‡, tinged with various tints; and coloured like gold; well constructed; furnished with good wheels; and the source of ambrosia [that is, of blessings:] bring happiness to thy husband." Proceeding with his bride, he, or some other person for him, recites the following text on their coming to a cross road: "May robbers, who infest the road, remain ignorant [of this journey,] may the married couple reach a place of security and difficult access by easy roads, and may foes keep aloof."

ALIGHTING from the carriage, the bridegroom leads the bride into the house, chanting the hymn called *Vámadévya*. Matrons welcome the bride, and make her sit down on a bull's hide, of the same colour, and placed in the same manner as before. The bridegroom then recites the following prayer: "May kine here produce numerous young; may horses,

 and

* The Muslemans of India do not scruple to borrow from the Hindus superstitious ceremonies that are celebrated with festivity. They take an active part in the gambols of the *Hólí*, and even solicit the favours of the Indian Plutus, at the *Díwalí*. The bridal procession, on the fourth day, with all the sports and gambols of the *Chaut'hí* (Chaturt'hí), is evidently copied from the similar customs of the *Hindus*. In Bengal the *Muslemans* have even adopted the premature marriage of infant brides and bridegrooms.

† Bombax heptaphyllum.

‡ Butea frondosa.

and human beings do so; and may the deity sit here, by whose favour sacrifices are accomplished with gifts a thousand fold.

THE women then place a young child in the bride's lap; they put roots of lotos, or else fruit of different kinds, in his hand. The bridegroom takes up the child, and then prepares a sacrificial fire in the usual manner, and makes eight oblations with the following prayers, preceded and followed by the usual oblations to the three worlds. 1. "May there be cheerfulness here." 2. "May thine own [kindred] be kind here." 3. "May there be pleasure here." 4. "Sport thou here." 5. "May there be kindness here with me." 6. "May thine own [kindred] be here, benevolent towards me." 7. "May there be here delight towards me." 8. "Be thou here joyous towards me." The bride then salutes her father-in-law and the other relatives of her husband.

AFTERWARDS the bridegroom prepares another sacrificial fire, and sits down with the bride on his right hand. He makes twenty oblations with the following prayers, preceded and followed as usual by oblations to the three worlds. The remainder of each ladleful is thrown into a jar of water, which is afterwards poured on the bride's head. 1. "Fire, expiator of evil! thou dost atone evils for the gods themselves. I, a priest, approach thee, desirous of soliciting thee to remove any sinful taint in the beauty of this woman." 2. "Air, expiator of evil! &c." 3. "Moon, expiator of evil! &c." 4. "Sun, expiator of evil! &c." 5. "Fire, air, moon, and sun, expiators of evil! ye do atone evils for the gods. I, a priest, approach thee, desirous of soliciting thee to remove any sinful taint in the beauty of this woman." 6, 7, 8, 9, 10, "soliciting thee to remove any thing in her person which might destroy her husband." 11, 12, 13, 14, 15, "any thing in

in her person which might make her negligent of cattle."

The priests who use the *Yajurvéda*, make only five oblations with as many prayers addrest to fire, air, the sun, the moon, and the *Gandharba* or celestial quirister: praying them to remove any thing in the person of the bride, which might be injurious to her husband, to her offspring, to cattle, to the household, and to honour and glory. The following text is recited while the water is poured on the bride's head: "That blameable portion of thy person, which would have been injurious to thy husband, thy offspring, thy cattle, thy household, and thy honour, I render destructive of paramours: may thy body, [thus cleared from evil,] reach old age with me." The bride is then fed with food prepared in a caldron, and the following text is recited: "I unite thy breath with my breath; thy bones with my bones; thy flesh with my flesh; and thy skin with my skin."

The ceremonies, of which the nuptial solemnity consists, may be here recapitulated. The bridegroom goes in procession to the house where the bride's father resides, and is there welcomed as a guest. The bride is given to him by her father in the form usual at every solemn donation; and their hands are bound together with grass. He clothes the bride with an upper and lower garment; and the skirts of her mantle and his are tied together. The bridegroom makes oblations to fire, and the bride drops rice on it as an oblation. The bridegroom solemnly takes her hand in marriage. She treads on a stone and mullar. They walk round the fire. The bride steps seven times, conducted by the bridegroom, and he then dismisses the spectators, the marriage being now complete and irrevokable. In the evening of the same day the bride sits down on a bull's hide, and the bridegroom points out to her the polar

star as an emblem of stability. They then partake of a meal. The bridegroom remains three days at the house of the bride's father. On the fourth day, he conducts her to his own house in solemn procession. She is there welcomed by his kindred: and the solemnity ends with oblations to fire.

AMONG *Hindus* a girl is married before the age of puberty. The law even censures the delay of her marriage beyond the tenth year. For this reason, and because the bridegroom too may be an infant, it is rare that a marriage should be consummated until long after its solemnization. The recital of prayers on this occasion constitutes it a religious ceremony, and it is the first of those that are performed for the purpose of expiating the sinful taint which a child is supposed to contract in the womb of his mother. They shall be described in a future essay.

ON the practice of immature nuptials, a subject suggested in the preceding paragraph, it may be remarked, that it arises from a laudable motive; from a sense of duty incumbent on a father, who considers as a debt the obligation of providing a suitable match for his daughter. This notion, which is strongly inculcated by *Hindu* legislators, is forcibly impressed on the minds of parents. But in their zeal to dispose of a daughter in marriage, they do not perhaps sufficiently consult her domestic felicity. By the death of an infant husband, she is condemned to virgin widowhood for the period of her life. If both survive, the habitual bickerings of their infancy are prolonged in perpetual discord.

NUMEROUS restrictions in the assortment of matches impose on parents this necessity of embracing the earliest opportunity of affiancing their children to fit companions. The intermarriages of different classes, formerly permitted, with certain limitations, are now wholly forbidden. The prohibited degrees

degrees extend to the sixth of affinity: and even the bearing of the same family name is a sufficient cause of impediment.

To conclude the subject of nuptials, I shall only add, that eight forms are noticed by *Hindu* legislators. (MENU, c. 3.) But one only, which has been here described from the Indian rituals, is now used.

X.

AN ACCOUNT *of a* METHOD *for extending a* GEOGRAPHICAL SURVEY *across the* PENINSULA *of* INDIA.

By BRIGADE MAJOR LAMBTON.

Communicated by permission of the Right Honourable the Governor of Fort St. George, in Council.

HAVING long reflected on the great advantage to general geography that would be derived from extending a survey across the peninsula of India, for the purpose of determining the positions of the principal geographical points; and seeing that, by the success of the British arms during the late glorious campaign, a district of country is acquired, which not only opens a free communication with the *Malabar* coast, but from its nature affords a most admirable means of connecting that with the coast of *Coromandel* by an uninterrupted series of triangles, and of continuing that series to an almost unlimited extent in every other direction; I was induced to communicate my ideas to the right honourable the Governor in Council at *Madras*, who has since been pleased to appoint me to conduct that service, and has supported me with a liberality by which alone it could be carried into execution.

IT is scarcely necessary to say, what the advantage will be of ascertaining the great geographical features of a country upon correct mathematical principles; for then after surveys of different districts have been made, in the usual mode, they can be combined into one general map. One surveyor is employed in a district at *Sera*; and another in the

the district of *Chittledroog*. They both have a reference to those particular stations, and their surveys, with respect to them, may be relatively correct: and if *Sera* and *Chittledroog* be laid down right, their respective surveys will fall into their right places on the globe.

It will be unnecessary to state to the Society the imperfect methods that have generally been practised by supposing the earth to be a flat; and yet it has been on this supposition that surveys have been made in general, and corrected by astronomical observation. But although that method of correction may answer for determining the position of places at a great distance, where an error of five or six minutes will be of no very great consequence, yet in laying down the longitudes of places progressively that are not more than twenty miles from one another, it is evident that errors of such a magnitude are not to be overlooked; and an error, even of one mile, would place objects in situations widely different from that which they actually hold on the face of the globe.

If we consider the earth as an exact sphere, we should naturally advert to spherical computation. And having a base actually measured, and reduced to the level, it would be a part of a great circle, while the horizontal angle would be the angle made by two great circles, intersecting each other at the point where the angle was taken. On this hypothesis, the process of extending a survey would be reduced to as great a degree of simplicity as by the method of plane triangles. For then the length of a degree on the meridian could be easily obtained by the celestial arc, and would be equal to a degree in any other direction. The radius of curvature, or the semidiameter of the earth, might also be easily deduced from thence, and being every where the same, the chord of any arc, or the direct distance between two objects subtending that arc, could be computed without the trouble of correcting the observed

served angles. The difference of longitude of any two points might be as easily had; for, knowing the arc between them (which would always correspond with a celestial arc,) and the co-latitudes of the two places, the angle at the pole, or difference of longitude, might be found.

But since the earth is not a sphere, but an oblate spheroid, and differing considerably from a sphere, it becomes necessary to determine the length of a degree on the meridian, and a degree at right angles to that meridian, making the point of intersection of the meridian and its perpendicular the middle point of each degree. Now, in determining the measure of those degrees, if the first measurement, or base line, cannot be had in the meridian, two other objects must be chosen therein, and their distance computed trigonometrically, and then compared with the celestial arc. But here the operations, for obtaining this distance, will be attended with some trouble, on account of its being necessary to calculate the chords of the arcs, and the difficulty of determining the angles made by these chords to a sufficient degree of accuracy. For here we are obliged to assume data, and proceed by an approximating method. And, 1st, we must either suppose the earth to be a sphere, and by taking the three angles made by the intersections of three great circles of that sphere, find the sides in degrees and minutes: then take double the sines of half the arcs, or the chords, and there will be had the three sides of a plane triangle, defined in parts of the radius. With these three sides determine the three angles, and these are the angles for calculating the direct distances. Hence, by knowing the base in fathoms, the chord subtending that base (or arc) may also be had in fathoms, by computing from the radius of the assumed sphere, which we must suppose to be of some given magnitude. Then having the length of the chord in fathoms, and the angles corrected as above,

above, the other chords can be obtained in fathoms also.

OR 2d, Since the chords of small arcs differ very little from those arcs, it will be better to find the distance of the objects from one another by plane trigonometry, the base being one distance. Then we must suppose the earth to be an ellipsoid, whose two diameters have to each other a given ratio. From that, and taking a degree on the meridian to be unity, the ratio of that degree, to a degree in any given direction with the meridian, may be had, as will be shewn hereafter: and that ratio will enable us to allow the appropriate number of degrees and minutes to the computed sides of the triangle, which may then be considered as a spherical one, but whose sides are arcs of circles, having evidently different radii of curvature. It is with these arcs, and the observed angles, from which the angles made by the chords are to be obtained. M. DE LAMBRE has given a formula for determining the angles made by the chords of two arcs under these circumstances, having the arcs themselves and the horizontal angle given. The formula is as follows: Let $A =$ angle made by the chords: $a =$ the horizontal or observed angle; D and d the arcs, in degrees, minutes, &c. Then if $x =$ the correction to be applied to the horizontal angle, A will be equal $a + x$. And the first approximate value of $x = -\frac{1}{2}$ tan. $\frac{1}{2} a$. v. s. $(D+d.)$ The second approximate value $= -(\frac{1}{2}$ tan. $\frac{1}{2} a$. v. s. $\frac{1}{2}(D+d) - \frac{1}{2}$ cot. $\frac{1}{2} a$. v. s. $\frac{1}{2}(D-d))$ which is sufficiently near for this purpose; whence $A = a - (\frac{1}{2}$ tan. $\frac{1}{2} a$. v. s. $\frac{1}{2}(D+d) - \frac{1}{2}$ cot. $\frac{1}{2} a$. v. s. $\frac{1}{2}(D-d))$. And if greater exactness be required, it will be $A = a -$ $(\frac{1}{2}$ tan. $\frac{1}{2} a$. v. s. $\frac{1}{2} \overline{D+d} - \frac{1}{2}$ cot. $\frac{1}{2} a$. v. s. $\frac{1}{2} D-d) -$ v. s. x. cot. a. Where x is $= -(\frac{1}{2}$ tan. $\frac{1}{2} a$. v. s. $\frac{1}{2} \overline{D+d} - \frac{1}{2}$ cot. $\frac{1}{2} a$. v. s. $\frac{1}{2} D-d)$, its second approximate value.—And the last term will change its sign to affirmative, if a be greater than $90°$. A demonstration

stration of the above formula has been given by the Astronomer Royal, and may be seen in the Phil. Transactions for the year 1797, p. 450.

HAVING, by this method, got the angles made by the chords to very near the truth, the rest, with respect to distances, is evident. For the chord of the measured arc (or base) may be had, since by computing the lengths of arcs in any direction, on the ellipsoid, the radius of curvature of that arc is likewise had, and thence the chord. And that chord forms the side of a plane triangle, from which, and the corrected angles, all the data may be had for proceeding upon each of the sides of the first plane triangle.

NOW, to determine any portion of a degree on the earth's surface in the meridian, two points may be taken therein, and the direct distance between them ascertained by the above method. Then, by taking the zenith distance of a known star, when passing the meridian, at each extremity of the distance, the celestial arc becomes known in degrees, minutes, &c., from which the terrestrial arc between the two objects is had in degrees, minutes, &c. also:—and having determined the chord in fathoms, the arc may likewise be determined in fathoms, which being compared with the degrees, minutes, &c. the value of a degree is thereby obtained in fathoms.

THE length of a degree, at right angles to the meridian, is also easily known by spherical computation, having the latitude of the point of intersection, and the latitude of an object any where in a direction perpendicular to the meridian at that point. For then the arc between these two points, and the two celestial arcs or colatitudes, will form a right angled triangle, two sides of which are given to find the third, which is the arc in question. And this will apply either to the sphere or spheroid. That arc being known, in degrees and minutes, and the chord

chord having been previously determined in fathoms, being a side of one of those plane triangles, formed by the chords of the terrestrial arcs; the length of that arc can also be determined in fathoms; and, therefore, a degree may be determined in fathoms, having its middle point the point of intersection with the meridian.

THUS having obtained the length of a degree upon the meridian, and its perpendicular, in any given latitude, they will serve as *data* for computing the latitude and longitude of places near that parallel, and near to that, or a known meridian, by means of the chord of a terrestrial arc, oblique to the meridian and its perpendicular, and the chord of the meridional arc intercepted by a great circle falling from the extremity of the oblique chord, and cutting the meridian at right angles. For it will be easy to find the measure either of the part of the meridian, or the portion of the circle at right angles thereto (even by using the observed angles;) and if these be converted into degrees, minutes, &c. according to the length of a degree upon the respective circles, the former will give the difference of latitude, and consequently, by addition or subtraction, the real latitude: the latter, with the co-latitude thus obtained, will enable us to find the angle at the pole. In both these cases the truth may be obtained to within one-fourth, and generally one-tenth of a second, (limiting the operations to a certain extent from a known parallel and meridian;) and that without having recourse to observation, or depending on any hypothesis of the earth's figure.

IT will readily occur to the reader, that had the ratio of the assumed diameters been what it really is, and supposing the earth to be an exact ellipsoid, the computed and measured degrees ought to come out the same. But the reason for computing the length of ellipsoidal arcs was only to gain the approximate

values of the angles made by the chords, by doing which, we can come nearer the truth, than by supposing them to be spherical; and though these arcs may not be precisely correct, yet it has been found that a trifling deviation from the truth will not sensibly affect the angles.

It may be further observed, that we are not certain, either of the ratio of the earth's diameters, or of its being an ellipsoid. We have assumed that figure, and have drawn our results from the average of different measurements, made in different parallels, though among themselves they appear contradictory: but we must adopt them, until better measurements can be made, to enable us to come nearer the truth. Should the figure of the earth prove to be the ellipsoid, and the ratio of the equatorial diameter to the polar axis become known, a celestial arc would afford a datum in any assigned latitude, by which, and the observed angles corrected, the direct distances might be computed, and also the distance of any object from a known meridian and its perpendicular, and consequently its longitude and latitude.

But should the earth prove to be neither an ellipsoid, nor a figure generated by any particular curve, of known properties, but a figure whose meridional section is bounded by no law of curvature, then we can obtain nothing until we have an actual measurement, to be applied as has been already mentioned.

Thus much I have thought necessary to premise, that the general principles of the work I have before me may be understood;—principles, which I believe have never been applied in Indian geography, though in England sufficient has been done to manifest their perfection, and to give those gentlemen, who have applied them, a distinguished reputation in the annals of science: and I own, that it was from reading the details of their operations I was first led to consider the subject. The publications of the late

Gen.

GEN. ROY, relative to his measurements on *Hounslow-heath* and *Rumney-marsh*, with his continuations of triangles;—and the later accounts of a trigonometrical survey along the southern and eastern coasts of *England*, by LIEUT. COL. WILLIAMS, CAPT. MUDGE, and MR. DALBY, are works which I consider as a treasure.

WITH respect to the plan of my operations, had I been possessed of an instrument, which I could have thought sufficiently accurate for taking horizontal angles, I should have measured a base somewhere near the eastern coast, both on account of its being a more regular country, and nearer the level of the sea, to which all future measurements and distances must be reduced, and because I could have computed my longitude from the *Madras* observatory. There would have been, besides, some probability of getting a measurement in the meridian, or so near it, that all oblique directions might have been accurately reduced to it, and that would be a means of at once obtaining the length of a degree on the meridian: and as a degree has never yet been measured in this parallel, it is no trifling circumstance to look forward to, because we should get a datum in the first instance, for computing the ratio of the earth's diameters, considering it to be an ellipsoid. And as I have the same kind of chain, made by the same incomparable artist, Mr. RAMSDEN, as that with which COLONEL WILLIAMS and CAPTAIN MUDGE measured their bases; from a comparison between two measurements made in parallels so distant from each other, with instruments of the same kind, and reduced to the same standard temperature; there is some reason to hope that computations made from such measurements may come nearer the truth than any other.

HOWEVER, this is an object to which I look forward when those instruments arrive, which government

ment has been pleased to authorise me to send for. At present it seemed most desirable that I should begin in *Mysore*, and endeavour to forward the surveys of that country. Having made a first measurement there, I think, with the instruments I at present possess, it will be best not to extend my operations too far from some assumed meridian, as I can depend more upon meridional celestial arcs than upon any computed oblique ones. The instrument I have for taking zenith distances is a zenith sector of five feet radius, made by Mr. RAMSDEN, with a micrometer scale that defines nearly one-tenth of a second. With this I can determine two parallels of latitude to be depended on between which to compute by terrestrial measure the relative situations of intermediate places as to latitude. The instrument with which I take horizontal angles is a circular transit instrument, made by Mr. TROUGHTON, whose horizontal limb is only eight inches radius, without a micrometer, but which is graduated to 10″; and though it is an excellent instrument, correct and easy in its adjustments, yet its powers are not sufficient for taking horizontal angles where they are to be reduced to the angles made by the chords.

SECTION I.

Containing an Account of the Measurement of a Base Line on the Table Land of the MYSORE *Country near* BANGALORE.

I MENTIONED above my reasons for making a measurement in the *Mysore* country. This measurement may, however, not be thought so satisfactory as if it had been done near the sea coast, on account of

of not being certain as to the exact height above the level of the sea, since that height was determined by corresponding barometrical observations made at *Madras*, and at each extremity of the base, and I am well aware that those results will be exceptionable. But I was careful to found my computations on those observations only which were made when a perfect uniformity in the state of the atmosphere had existed for several days together; that is, when the barometer and thermometer at each place, and at the same hour of the day, had suffered scarcely any sensible variation for a considerable time. And since the quantity to be deducted from the base on account of the height is little more than 8, 5 feet, upon the whole, any error that might arise in correcting for the temperature and density of the atmosphere would be but trifling; I shall therefore, for the present, rest satisfied until the height can be determined trigonometrically, and proceed to give an account of the operations of the measurement, and of the apparatus made use of.

CHAIN.

THE chain is of blistered steel, constructed by Mr. RAMSDEN, and is precisely alike, in every respect, with that used by GENERAL ROY in measuring his base of verification on *Rumney marsh*. It consists of 40 links of 2½ feet each, measuring in the whole 100 feet. It has two brass register heads, with a scale of six inches to each; these scales slide in the brass heads, and are moved by a finger screw, for the purpose of adjusting exactly the two extremities of the chain when extended: in short, every part of it is the same as the one above mentioned, which has been fully described in the Philosophical Transactions of 1790, and therefore it is unnecessary to say more on the construction of that instrument here.

It appears from the best information I have respecting it, that it was measured off by the brass standard when the thermometer stood at 62°, and was, in that temperature, exactly 100 feet in length.

From the want of a proper standard scale and beam compasses, I would not undertake to determine its length, compared with brass; because I did not think that laying off any determined number of feet from the sliders in the register heads, and by a pair of common compasses, could be done with sufficient accuracy, so as to enable me to find out at *what* degree of temperature the chain had measured 100 feet by the brass scale. And as I had been informed by Doctor Dinwiddie, from whom it was purchased, that, to the best of his recollection, it had been adjusted to 100 feet at the standard temperature of 62°; I therefore rested satisfied until further information may be obtained respecting it; and it is probable, that any correction on account of temperature, will not amount to more than two or three feet, and an error of that magnitude in a length of near 7½ miles cannot be of very great moment in geography, which is the principal object at present.

There is another circumstance it may be necessary to mention with respect to the chain. From the same want of a standard measure, I have not attempted to determine its wear; but I observe that in the measurement of the base of verification on *Salisbury* plains, the chain used there was very little affected by being in use about seven weeks. And in order to prevent the wear as much as possible, I allotted twenty coolies, that is one to every two links, whose sole business it was to lift out the chain and lay it on the ground whilst the coffers were moved forward, and then to replace it when they were ready. All this was done with the greatest care, and always by the word given them, that the motion might be as trifling as possible. This mode was practised during the whole measurement, so that I am in

 hopes

hopes no very serious error can arise from the wear of the chain.

COFFERS.

THOSE were of twenty feet each in length, six inches wide in the middle, three at the extremities, and about four inches deep; the sides were near seven inches, and passed below the bottom two inches--they were not of the dimensions of those of GENERAL ROY, on account of the difficulty of procuring boards for the purpose. The same difficulty obliged me to be satisfied with five in place of fifteen; but as I had a great number of people with me, I apprehended no great difficulty in taking out the chain and laying it on the ground while the coffers were moved forward.

PICKETS.

TWELVE strong pickets of three inches diameter, hooped and shod with iron, were made use of—they were of different lengths, from three to four feet; on the top of each picket was placed a piece of very hard seasoned wood, eight inches in length and four in breadth, on the under side of which was fixed with two screws, a hoop of iron, fitted to receive the one on the picket, and to screw firmly upon it by a small screw on the side, when placed properly in the line. This simple contrivance seems to answer the intended purpose for receiving and supporting the ends of the coffers; the two pickets on which the brass register heads were placed, are in all respects the same as those described by GENERAL ROY. There is also the same apparatus for the drawing post and weight post, only in place of the iron ferrule, the brass clamp and pulley are fixed upon pieces of very

 hard

hard well-seasoned wood, in a manner so simple as to render a description unnecessary.

I FOUND, however, in the course of practice, that tripods, with elevating screws in the centre, answered much better than the pickets for the intermediate ends of the coffers, particularly as a very great part of the ground was hard and stony. Those tripods are described by GENERAL ROY. Those which I used, as I had not the means of getting better, were no more than the common wooden press screw, made to move up and down by a female screw with handles; the top of the tripod being a thick piece of wood for the screw to pass through, with another piece of wood three or four inches below that to keep it steady—but a boxed tube to receive the screw is to be preferred.

BONING TELESCOPE.

FOR the purpose of fixing the objects in allignement, I used the circular transit instrument, which answers remarkably well, both for that purpose and for laying off the principal elevations and depressions of the different hypothenuses; but when the pickets are to be placed so that the coffers may be laid in the line of the hypothenuse, I made use of one of Mr. RAMSDEN's spirit levels; but in place of using its three legs, I took them off and placed the telescope, with its adjusting screws, upon a tripod, having an elevating screw in the centre, passing through a tube with a small iron screw to keep it firm.. On the top of this elevating screw was fixed a piece of board about ten inches square—upon that again was placed another piece, which was made to move in a groove by a finger screw, and upon this moveable piece the levelling telescope, with its apparatus, was fixed, having its axis at right angles to the direction of the groove, so that by the finger screw it could easily be moved to the right or left, and brought into the direction of the allignement.

A SMAL-

A SMALL square picket, or boning rod, with a piece ten inches in length, fixed at right angles, and made to slide up and down, and fasten by a small screw, was placed at the further extremity of the hypothenuse, and the sliding piece put at a convenient height: that piece therefore marked the angle of elevation or depression. The height of the axis of the transit circle, (when that instrument was used,) having been taken by a plumb line, as well as the point directly under its centre: Then having marked out one hundred feet, by a common measure, exactly in the allignement, I removed the transit, and placed the tripod, with its apparatus, precisely on the spot which marked its centre; and measured its height above that spot, comparing the centre, on which the levelling telescope moves, with the transverse axis of the transit, (having previously determined the most convenient height for the coffers to be from the ground.) Then I took the exact measure of the space between the axis of the transit and that of the levelling telescope, and applied it to the boning rod at the extremity of the hypothenuse, and made a mark, at that distance, below the cross slider.

THE level was then adjusted by the screws and spirit level, and its centre brought into the allignement; which being done, the axis of the telescope was elevated, or depressed, until the cross wire corresponded with the mark on the boning rod.

IF the angle of the hypothenuse be beyond the limits of the vertical screw of the level, the tripod must incline so as to bring it within those limits, and that angle of inclination noticed, that the perpendicular height may be justly determined; that however never happened.

BUT, as the angles of elevation and depression were in general very small, I contrived to take them with a small sextant, both on account of saving time, and to avoid running unnecessary risk with the circular

cular instrument. The method which I used was as follows:

I first laid out the direction of the hypothenuse, by a boning rod, placed at a distance, to be seen with the small telescope of the sextant. Another boning rod was then placed at a convenient distance, so that the cross vane might be brought to correspond with the cross wires of the levelling telescope, after it had been carefully adjusted to the horizontal direction by the spirit level. Then, upon the same boning rod was placed another cross vane, and the telescope elevated, or depressed, by the finger screw, until the cross wires were brought into the direction of the hypothenuse by the vane on the distant boning rod.—In taking the angle with the sextant, I placed the axis of motion close to the Y of the levelling telescope, at the opposite end, with the finger screw; so that the two vanes, on the distant and near boning rods, appeared to correspond in the reflector of the sextant, and then the angle was taken.

In this manner all the smaller angles of elevation and depression were taken, and though not exactly in the way I could have wished, yet I have no doubt of their being nearly correct, perhaps as much so as any direction can be measured.

Hence the line was determined, which passed through the axis of the levelling telescope, and was parallel to the hypothenuse. In order to place the pickets for receiving the coffers, a piece of wood was contrived for being placed upon the head of each, with a cross vane to slide up and down. Then, a picket was driven, at any given distance in the allignement, and the above piece applied to its top. When the cross piece corresponded with the mark, the picket remained in that state, and the rest of them were driven down in the same manner, and the piece applied to their respective heads; and being all adjusted by that means, their tops were consequently parallel to the line of direction.

The

No. of the Hyp	Length of each in Feet.	Angles of Elevat. ° ′ ″	Angles of Depr. ° ′ ″	Oblique hor. angles with the line. To the left.	Oblique hor. angles with the line. To the right.	Deductions from each Hypothenuse.	Deductions from oblique Directions.	Perpendicular. Ascents. Feet.	Perpendicular. Descents. Feet.	Commencement from the last. Above Inches.	Commencement from the last. Below Inches.	Mean of five Thermometers.
46	900		39 30			,05960			10,34085		11,4	89,54
47	400	2 30				,00009		0,29089		10,1		90,22
48	200											90,50
49	400		27 30			,01282			3,19973		1,0	82,80
50	400		30			,01524			3,49060		3,3	78,12
51	200									4,2		84,56
52	200				9 31 44						10,1	83,80
53	100										29	85,20
54	300										7,4	79,66
55	400	1 19				,10560		9,19124		6,2		79,97
56	500	1 46				,28765		15,41165		15,2		85,50
57	500	0 50				,05290		7,27190			18	80,70
58	500	0 20 30				,00889		2,98159			13,5	83,08
59	200						37,24871				8,5	93,20
60	400		0 24	5 37 16		,00976			2,79252		8	80,75
61	300		51			,03300			4,45044		14,9	87,43
62	800		51			,08800			11,86784		12,9	91,27
63	400		48			,03900			5,58488		13,0	83,75
64	2097,21048										16,4	90,64
65	600	1 11				,12798	22,05226	12,89096				89,00
66	400	1 24 30				,12082		9,83103				88,80
67	400	1 3				,06716		7,32996			7,5	87,20
68	400	48 30				,05818		5,64304			1,5	85,47
69	500	27 30				,01600		3,99967				79,14
70	300	22				,00615		1,91985			8,8	86,47
71	400		12 30			,00264			1,45440	0,9		76,45
72	400	16				,00432		1,86168			8,4	84,70
73	400	56 30				,05400		6,57378			5,1	87,90
74	200	1 24				,05970		4,88614			9,6	79,90
75	400	35				,02072		4,07236			1,2	78,20
76	200	1 28				,06552		5,11908			2,3	86,65
77	400	1 9 30				,08173		8,08614			7,8	90,05
78	400	1 23				,11656		9,65656			23,2	86,35
79	200	1 29 30				,06777		5,20631		5,2		81,60
80	100									6,1		83,20
81	615,106											84,84
82	200	34 30				,01010		1,59425			102,4	85,50
83	300		4			,00021			0,34908	1 0,2		11,70
84	200		18			,00274			1,04720		10	77,20
85	300	2 1				,18582		10,55706			9,8	76,96
86	400	1 57				,23164		13,61096		20,5		85,00
87	400	1 12				,08772		8,37606			1,3	86,70
88	400	47				,03740		5,46852			9,9	79,64
89	400	40				,02708		4,65112			8,1	86,07
90	300	21 30				,00586		1,87622			5,2	88,40
all	39332,82212					5,41273	59,30097	251,54433	241,34419	140,0	631,5	83,5

Apparent length of the base measured and computed 393,3282212 chains equal - - - - - - - - -
Sum of all the deductions in column 5, - - - - - - - - - - - -
Sum of the deductions in column 6, - - - - - - - - - - - - -
Then if the chain was compared with the brass standard, and measured 100 feet at the temperature of 62° and the mean temperature of measurement being 83,5 very nea

correction for the chain's expansion will be $= \frac{\overline{83,5-62^{\circ}} \times ,0073}{12} \times 39332,822$ feet nearly, which add - - - - - - - -

Therefore the true length of the base in the temperature of 62° will be - - - - - - - -
Which being reduced to the level of the sea, by allowing the height above *Madras* to be 2901 feet, will be - - - - - - -

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(A) We will first suppose, that, when a steel chain is measured off, in any given temperature, by the standard brass scale, there is a coincidence of measure; that is, that 100 feet
1100 feet of brass. And this temperature, being indicated by the degrees on the thermometer, I shall call the temperature of coincidence.

Table 1.

TABLE containing the particulars of the measurement of a base line near *Bangalore*, commencing in latitude 12° 54′ 64″ N. and extending 7,4321 miles N. Easterly, making an angle with the meridian 0° 57′ 7″. The first column contains the number of hypothenuses, or measured distances. The Second, the length of each in feet. The Third, the angles of elevation or depression which each hypothenuse makes with the horizon. The Fourth, the horizontal oblique angles. The Fifth, the quantities to be subtracted from the respective hypothenuses to reduce them to the horizon. The Sixth, the quantities to be subtracted from the oblique (horizontal) direction to reduce them to the horizontal distance in the line. The Seventh, the perpendicular ascents and descents to each hypothenuse. The Eighth, the commencement, in inches, of every hypothenuse above or below the termination of the one preceding; and the Ninth contains the mean temperature during the respective measurements.

No. of the Hyp.	Length of each in Feet.	Angles of.		Oblique hor. angles with the line.		Deductions from each Hypothenuse	Deductions from oblique Directions.	Perpendicular.		Commencement from the last.		Mean of five Thermometers.	REMARKS.
		Elevat.	Depr.	To the left.	To the right.			Ascents.	Descents.	Above Inches.	Below Inches.		
		° ′ ″	° ′ ″					Feet.	Feet.				
1	1100		1 0 30			,17050			19,35761			85,10	Commenced on the 14th October 1800.
2	1100		0 38 30			,06900			12,31886	6,0		80,83	
3	500									14,3		81,26	
4	400									10,0		80,60	
5	100										5,	83,20	
6	200		1 9			,04028			4,01893		11,2	81,	
7	900	0 3 40				,00040		,09599			7,3	81,93	
8	500		57 30			,07000			8,17229		8,2	79,98	
9	300		1 10			,06219			6,10824		6,2	82,20	
10	400		1 13			,09020			8,49328		5,0	79,22	
11	300		2 10			,21447			11,34195		11,1	75,66	Computed from a measured base of 200 feet—this was done to avoid a deep gully and some rocky ground.
12	312,422											79,95	
13	300									1,4		79,96	
14	200										17,5	84,80	
15	400	2 35 50				,41091		18,12582		3,75		81,05	
16	500	1 36				,19405		13,96080			6,9	83,72	The 2d chain of this hypothenuse extended across the *Bangalore* road.
17	400	1 23				,11656		9,65656			2,0	81,12	
18	300	33				,01383		2,87976			10,4	87,80	
19	1000										9,2	85,11	
20	400		22			,00820			2,55980		3,6	85,20	
21	400		1 11 30			,08646			8,31882		7,8	85,37	
22	400		1 14			,09268			8,60964		10,4	82,	
23	600		1 45			,27984			18,32310		6,2	88,05	
24	500		1 40			,21150			14,54236		2,1	86,74	
25	200	0 10				,00084		0,58178			6	85,75	
26	300	1 40				,12690		8,72541			5,6	79,83	
27	200	2 4				,13010		7,21246		8,5	0,0	88,40	
28	100	1 49				,05026		3,17015			5.3	80,60	
29	400	54				,04936		6,28292			3,0	80,70	
30	300		0 29			,01063			2,53071	2,4		87,60	
31	400		56			,05308			6,51560		8,2	81,05	
32	200		1 19			,05280			4,59562		13.1	75,	Computed from a horizontal base of 5 chains. The angles were taken with the greatest care by the circular instrument—this was necessary to avoid a small tank which was dry when the ground was first inspected.
33	1308,08364										4,6	75,40	
34	500	1 32 20				,18034		13,42772				71,62	
35	200	44				,01641		2,55974			5,4	80,50	
36	300											80,63	
37	300		41			,02133			3,57783		16,9	84,90	
38	200		1 7 30			,03855			3,83735		9,5	81,45	
39	400		1 38 30			,16418			11,45943		7,8	79,52	
40	300		1			,04569			5,28572			87,36	
41	900											83,24	
42	500		31			,02035			4,50870		7,6	79,06	
43	800		41			,05688			9,54088		10,2	84,79	
44	800		48			[illegible]			[illegible]	10,1		91,11	
45	800		50			,08464			11,63512		8,7	89,31	

THE coffers were then put upon the pickets, and having all their bottoms of the same thickness, they therefore formed the plane in which the chain was to be extended.

WHEN any hypothenuse was terminated, a line, with a plummet, was let fall from the arrow upon the feather edge of the chain; and the point on the ground was marked, which was defined by the point of the plummet, (for a brass register head was there unnecessary,) and the height of that extremity of the chain, from the ground, was carefully taken. The new hypothenuse, therefore, commenced from that same point, and the arrow at the beginning of the next chain was made to coincide with a plumb line falling to the said point. And the height also of that end of the chain, from the ground, was taken; by which means, the ascent or descent of the commencement of the new hypothenuse was determined.

WHEN the chain was extended in the coffers, it was fixed at one end to the drawing post, and from the other an 8½ inch shell was suspended. The leading register head was then brought by the finger screw, so that some division might correspond with the arrow. Five thermometers were then put into the coffers, (one into each,) and there remained for some minutes, a cloth at the same time covering them. They were then taken out, and the mean temperature marked down. This was done to every chain, and a mean of each hypothenuse was afterwards taken, and the result served to determine the equation arising from expansion and contraction, for correcting the whole apparent length of the base.

EVERY thing having been prepared, the measurement commenced on the 14th October, and was completed on the 10th December: the particulars thereof will appear in the following table.

Observations for the Latitude of the southern extremity of the Base, and the Meridian at that point.

For the meridian, I observed the angle which the line made with the polar star when at its greatest western elongation; and computed its azimuth, at that time, from having the latitude of the place, and the apparent polar distance given—at that season of the year a double azimuth could not be taken in the night time, and my telescope had not sufficient powers to observe the star in the day time.

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Now, since the expansion of brass is different from that of steel; it follows, that when the measurement is made in a higher or lower temperature than that in which the steel and brass coincided, there will be an equation; which must be applied to the apparent measure of the chain, in order to bring it to the brass measure. I shall call this higher or lower temperature, the *temperature of measurement.*

After the steel chain has been reduced to brass measure, it may be found necessary to reduce the brass standard itself, to the *space* it would have measured, or extended over, in a higher or lower temperature. Let that be called the *standard temperature*. Now upon a slight examination of these, it appears that they will resolve themselves into three cases.

Case 1st. When the standard temperature and the temperature of measurement are both *above* the temperature of coincidence.

Let the brass standard and steel chain coincide, when the thermometer is at 54°; and let a space be measured by the chain at the temperature of n degrees, so that $\overline{n-54}°$ shall express the number of degrees above the temperature of coincidence, when the measurement is made. Now, the length of the chain at 54° was precisely a given number of feet, (we will suppose 100 feet,) by the brass scale. And since ,00763 inches is the expansion of 100 feet of steel for one degree of the thermometer, it follows, that when the chain is applied at the temperature of $n°$ it will extend *over a space on the ground* equal to

$$100 + \frac{\overline{n-54}° \times ,00763}{12}$$ feet, if measured by the brass scale in the temperature of 54°.

So far as to the temperature of 54° when the brass and steel coincide; that is, when 100 feet of brass coincide with 100 feet of steel at that degree of temperature. But suppose it should be thought necessary to change the standard temperature to $n°$, the temperature of coincidence being still at 54°:—that is to say, let the space above-mentioned be measured by the brass standard at the same temperature $n°$ as when the chain

THE observations were made on the 3d, 14th, and 21st of December, at which times the apparent azimuths of the star were 1°. 47′. 42″. 1°. 47′. 40+″, and 1°. 47′. 40−″, leaving out the decimals of the seconds; and the mean of the angles made with the line and the star at those times was 2°. 45′. 50″, 2°. 45′. 20″, and 2°. 45′; which, compared with the apparent azimuth, will give a mean of 57′. 40″ nearly N. Easterly, which is the angle made by the line with the meridian.

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chain was extended over that space. Then, if the expansion of brass and steel had been the same, the space which measured $100+\frac{\overline{n-54^\circ}\times ,00763}{12}$ feet by the brass, when the thermometer stood at 54°, will now measure $100+\frac{\overline{n-54^\circ}\times ,00763}{12}-\frac{\overline{n-54^\circ}\times ,00763}{12}$ or 100 feet; by reason of the brass having increased $\frac{\overline{n-54^\circ}\times ,00763}{12}$ feet, in 100 feet. But since 100 feet of brass expands ,01237 inches for one degree of the thermometer, the space over which the steel chain extended at n° will measure by the brass standard

$100+\frac{\overline{n-54^\circ}\times ,00763 - \overline{n-54^\circ}\times ,01237}{12}$ feet: and, from a parity of reasoning, if n° be not the temperature in which the space is to be measured by the brass standard, but s° which is therefore the standard temperature. Then the measurement reduced to that temperature will give $100+\frac{\overline{n-54^\circ}\times ,00763 - \overline{s-54^\circ}\times ,01237}{12}$ feet, if measured at s° of temperature.

CASE 2d. When the standard temperature and the temperature of measurement are *both below* the temperature of coincidence.

First, suppose the chain to be extended on the ground when the thermometer is at n° so that $\overline{54-n^\circ}$ shall express the number of degrees below the temperature of coincidence. Then, if that space be measured by the brass standard at 54° of temperature, it will be equal

It will appear, that there is a great difference in the above observed angles of the star with the N. end

equal $100 - \frac{\overline{54-n}^\circ \times ,00763}{12}$ feet; for the steel being contracted will evidently extend over a shorter space than it did at 54° by the quantity $\frac{\overline{54-n}^\circ \times ,00763}{12}$ feet.

Next, suppose the brass standard to be reduced to n° or $\overline{54-n}^\circ$ below the temperature of coincidence. Then, had the expansion of brass and steel been the same, the space $100 - \frac{\overline{54-n}^\circ \times ,00763}{12}$ feet, would now increase to $100 - \frac{\overline{54-n}^\circ \times ,00763}{12} + \frac{\overline{54-n}^\circ \times ,00763}{12}$ equal 100 feet by the brass scale, since that scale has contracted $\frac{\overline{54-n}^\circ \times ,00763}{12}$ feet in 100 feet.

But 100 feet of brass will have contracted $\frac{\overline{54-n}^\circ \times ,01237}{12}$ feet, and therefore the space in brass measure will be expressed by, $100 - \frac{\overline{54-n}^\circ \times ,00763}{12} + \frac{\overline{54-n}^\circ \times ,01237}{12} = 100 + \frac{\overline{54-n}^\circ \times ,01237 - \overline{54-n}^\circ \times ,00763}{12}$ feet, when the standard temperature is n°. But if the standard temperature be s° then the space will measure

$100 + \frac{\overline{54-s}^\circ \times ,01237 - \overline{54-n}^\circ \times ,00763}{12}$ feet, when measured by the brass scale at s° of temperature.

Case 3d. Let the temperature of coincidence be *between* the standard temperature and the temperature of measurement.

1. Let the temperature of coincidence be 54° as before, and let the standard temperature be below 54°, so that $\overline{54-s}^\circ$ shall express the number of degrees below 54 for the reduction, and let n° be above 54, so that $\overline{n-54}^\circ$ expresses the excess of the temperature of measurement above that of coincidence, and $\overline{n-s}^\circ$ the excess of the temperature of measurement above the standard temperature.

Now,

end of the base; but that arose from the unfavourable weather in the mornings, at which time the telescope

Now, by Case 1st, the space over which the chain extends on the ground will be $100+\frac{\overline{n-54^\circ}\times ,00763}{12}$ feet, compared with the brass scale at 54°. Had the contraction of brass been the same as that of steel, $100+\frac{\overline{n-s^\circ}\times ,00763}{12}$ feet, would be the measure, by the brass scale at $\overline{54-s^\circ}$ below the temperature of coincidence. But it has contracted more by $\overline{54-s^\circ}+\frac{,01237-,00763}{12}$ feet in 100 feet; and consequently the space which the chain extends over, at n° of temperature, will, at $\overline{n-s^\circ}$ of temperature, measure, by the brass scale,

$$100+\frac{\overline{n-s^\circ}\times ,00763+\overline{54-s^\circ}\times\overline{,01237-,00763}}{12}\text{ feet.}$$

2. Let the standard temperature be above 54°, and the temperature of measurement below it.

Then, by Case 2d, the space over which the chain extends, is $=$

$100-\frac{\overline{54-n^\circ}\times ,00763}{12}$ feet, measured by the brass scale at 54°.—And

$100-\frac{\overline{s-n^\circ}\times ,00763}{12}$ feet would have been the measure at s° by the brass, had the expansion of steel and brass been equal. But the expansion of brass is more by $\overline{s-54^\circ}+\frac{,01237-,00763}{12}$ feet. And therefore, if the space over which the steel chain extended, when the temperature was $\overline{54-n^\circ}$ below the temperature of coincidence, be measured by the brass standard, when the temperature is $\overline{s-54^\circ}$ above that of coincidence, the value of that space, in brass measure, will be 100 —

$$\left(\frac{\overline{s-n^\circ}\times ,00763+\overline{s-54^\circ}\times\overline{,0123-0076}}{12}\right).$$

Hence, universally, if s° and n° denote as above, and t° temperature of coincidence, and S $=$ the space on the ground over which the steel chain

telescope of the circular instrument was directed to the flag staff.—It was intended to determine this angle, by having a blue light at the opposite end of the base, at the time that the star was at its greatest elongation; but, unfortunately, the weather became so unfavourable, that the star never made its appearance, for upwards of a fortnight—and as I was ready to move during all that time, I therefore determined to remain no longer at that station, but wait the event of more settled weather, which probably would happen before I had extended my operations very far, either to the eastward or westward of *Bangalore*. I therefore prepared to take angles at the most suitable places, and proceed to lay down the positions of the principal objects within the vicinity of *Bangalore*.

THE latitude of the South end of the base was obtained some time after, by observing, at a station North of *Bangalore*, which, with the two extremities of the base, formed a triangle. Those observations were made with the zenith sector on the 19th, 20th, and 21st of January, by taking the zenith distance of the star Aldebaran, whose declination was corrected

chain (whose length is 100 feet at t° of temperature) extends when the thermometer is at n°.—Then the formulæ for the different cases will be

$$\left.\begin{array}{ll}
1\ S = & 100 + \dfrac{\overline{n - t}^{\circ} \times ,00763 - (s - t)^{\circ} \times ,01237}{12} \\[2ex]
2\ S = & 100 + \dfrac{\overline{t - s}^{\circ} \times ,01237 - (t - n)^{\circ} \times ,00763}{12} \\[2ex]
3\ S = & \left\{\begin{array}{l}
\text{1st. } 100 + \dfrac{\overline{n - s}^{\circ} \times ,00763 + \overline{t - s}^{\circ} \times ,01237 - ,00763}{12} \\[2ex]
\text{2d. } 100 - \left(\dfrac{\overline{s - n}^{\circ} \times ,06763 + \overline{s - t}^{\circ} \times ,01237 - ,00763}{12}\right)
\end{array}\right.
\end{array}\right\} \text{Feet.}$$

If the chain should measure + or — any quantity (q) at the temperature t° from wear &c. then put $100 \pm q$ in place of 100 in each equation.

corrected for precession, nutation, and aberration, for those days—and, in order to correct the error of collimation of the telescope, the instrument was turned upon its vertical axis on the 21st, and the zenith distance taken on the opposite part of the arc. —The latitude determined by the observation made on the 19th was 13°. 00′. 59,35″, and by that on the 20th, 13°. 00′. 58,72″. N. On the 21st, when the sector was turned, the latitude was observed 13°.00′ 22,6″, which will therefore give the mean 13°. 00′. 40,6″ N. From these it will appear that the error of collimation was 18,095″.

THE latitude of that station being obtained, and also its distance from the south end of the base;—from knowing the angle which that distance made with the meridian, the distance on the meridian, between the station, and the point where a line falling from the southern extremity would cut it at right angles, was easily had, and the difference of latitude of the station and *that* point was computed, by allowing 60191 fathoms to the degree in latitude 13°. —And that gave 12°. 54′. 6,6″ for the latitude of the point of intersection on the meridian of the station.

THE perpendicular, falling from the south end of the base on the meridian, was then converted into minutes and seconds, by allowing 60957 fathoms (b) for the degree on a great circle perpendicular to the meridian, and from that and the co-latitude of the point of intersection, the latitude of the southern extremity of the base was determined to be 12°. 54′.

(b) These measures have been determined by computing on the ellipsoid given by COL. WILLIAMS and CAPT. MUDGE, as resulting from their measurement of a degree perpendicular to the meridian in latitude 50° 41′ N. and of a degree on the meridian in the same latitude, as obtained from the measured arc between *Greenwich* and *Paris*.—The ratio of the diameters of that ellipsoid is nearly as 230 to 23,155.—The principles on which these computations are founded, with the most useful propositions relative to the ellipsoid, will be given hereafter, when the figure of the earth becomes the subject of investigation.

54′. 6,4″. In these distances, I did not compute on the chords of the arcs, because the instrument I had in use was not sufficient for that purpose.

Experiments for determining the Expansion of the Chain.

IN making allowance for the expansion of the chain, in the annexed table, it will appear that I have differed both from GENERAL ROY and COLONEL WILLIAMS. It may therefore be necessary to give the following account of the experiments which were made for ascertaining that allowance,—which experiments were made by the chain itself, observing its length at sun-rise and at one o'clock, between which hours the base was generally measured.

AFTER the chain was extended in the coffers, in the manner formerly mentioned, it was carefully adjusted, at each end, to some particular marks on the register heads, about the hours of sun-rise. The finger screw of one of these brass sliders had been previously graduated into eight equal parts, on its circumference, which were counted, on its being turned, by another mark on the end of the slider, touching that part of the circumference. This finger screw was observed to make 26 revolutions in one inch, so that one of the divisions, on the circumference, was equal $\frac{1}{208}$ part of an inch. Things being thus adjusted, the experiments were made in the following order, and the mean temperature taken from three of the best thermometers I had, which remained the whole time in the coffers, with the chain; and these coffers were covered, in the same manner as they had been during the operations of the measurement.

DECEMBER 11th, at one P. M. the temperature was 95°.

DECEMBER 12th, at seven A. M. the mean temperature

perature was 58°, therefore 37° is the difference, or fall of the thermometer, since the preceding day.

THE chain had contracted 58 divisions on the micrometer screw, each of which being equal $\frac{1}{208}$ inches, therefore the whole expansion of the chain was $\frac{58}{208}$ = ,27884 inches—and this divided by 37° gives ,00721 inches, the expansion of the chain due to one degree of the thermometer.

DECEMBER 13th, at half past six A. M. the mean of three thermometers was 56° which was 39° decrease of temperature since the preceding day at one o'clock P. M.—The chain had contracted 60 divisions — therefore $\frac{60}{208}$ divided by 39° = ,007396 inches.

AT one P. M. the same day, the temperature was 97°, and consequently the increase since morning was 41°. The chain had expanded 63 divisions, hence $\frac{63}{208}$ divided by 41° gives ,0073853 inches.

DECEMBER 15th.—At seven A. M. the temperature was 62°, and at one P. M. 93°—and therefore the increase since morning was 31°. The chain had expanded 46 divisions, therefore $\frac{46}{208}$ divided by 31° = ,00713 inches.

DECEMBER 16th, at half past six A. M. the temperature was 51°,2 which was 41°,8 below the preceding day at one o'clock P. M. The chain had contracted 59 divisions, which proceeding as before, gives ,006786 inches.

DECEMBER 17th, at half past six A. M. the temperature was 56°, and at one P. M. it was 92°—whose difference is 36°.- The chain had 58 divisions, which will give ,00761 inches.

THE mean of all these being ,007253 inches, I have therefore made the expansion of the chain due to 1° of temperature above 62° to be ,0073 inches.

XI. *On*

XI.

On the Origin *and* Peculiar Tenets *of* certain Muhammedan Sects.

By H. T. Colebrooke, Esq.

THE *Bóhrahs*, numerous in the provinces of the Indian peninsula, but found also in most of the great cities of *Hindustán*, are conspicuous by their peculiar customs; such, for example, as that of wearing at their orisons an appropriate dress, which they daily wash with their own hands. Their disposition for trade to the exclusion of every other mode of livelihood, and the government of their tribe by a hierarchy, are further peculiarities, which have rendered them an object of inquiry, as a singular sect.

Researches made by myself, among others, were long unsuccessful. My informers confounded this tribe with the *Ismáiliyahs*, with the *Alíilahiyahs*, and even with the unchaste sect of *Cherágh-cush*. Concerning their origin, the information received was equally erroneous with that regarding their tenets. But at length a learned *Sayyad* referred me to the *Mejálisu'lmúminín* composed by Nurullah of *Shúster*, a zealous *Shiáh*, who suffered for his religious opinions in the reign of Jeha'ngi'r. In the passage, which will be forthwith cited from that work, the *Bóhrahs* are described by the author, as natives of *Gujrát* converted to the Muhammedan religion about three hundred years before his time, or five centuries ago.

To that passage I shall subjoin extracts from the same work, containing an account of similar tribes, with some of which the *Bóhrahs* may perhaps have been sometimes confounded. Concerning the *Ismáíliyahs*, for whom they have been actually mistaken, it must be remembered, that these form a sect of *Shiáhs*, who take their distinctive appellation from

Ismáíl, eldest son and nominated successor of *Imám* Jáfer, surnamed *Sádik*. They consider Ismaíl as the true heir of the *Imámet*, and do not acknowledge the legal succession of his brother Mu'sá and of the five last *Imáms*. This sect flourished under the Egyptian dynasty of *Khalifs* founded by Muhammed Mahadí, who claimed descent from the *Imám* Ismaíl himself. It was also conspicuous under a dynasty of princes of this sect, the first of whom, Hasan Sabah, founded a principality in *Irák**. The sect may still exist in Syria, but it does not seem to be at present known in the Indian portion of Asia.

The *Âlíilahiyahs*, on the contrary, are become numerous in India. This sect is mentioned by the author of the *Dabistán*, as prevalent in his time, only at *Uzbíl*, or *Azbál*, in the mountainous tract near *Khatá*. It now prevails, according to information which I have received, in a part of the dominions of Nawa'b Niza'mu'l mulc. The singular tenets of this heretical sect are thus stated by Mohsen Fa'ni'. "The *Âli-ilahiyahs* hold, that celestial spirits, which cannot otherwise be known to mankind, have frequently appeared in palpable shapes. GOD himself has been manifested in the human form, but especially in the person of Âli Murteza', whose image, being that of Âlí Ullah, or Âli' GOD, these sectaries deem it lawful to worship. They believe in the metempsychosis; and, like others who maintain that doctrine, abstain from fleshmeat. They imagine, that Âlí Multeza', when he quitted this earth, returned to the sun,

 which

* See the *Dabistan* of *Mulla* Mohsen Fa'ni'; and D'Herbelot's Bibliotheque Orientale. If the industrious *Bóhrahs* and the remorseless "assassins" had really arisen out of the same sect, it would be a new fact in the history of the human mind.

which is the same with himself; and hence they call the sun Âli' Ullah. This sect does not admit the authenticity of the *Korán*, as it is now extant: some pretending, that it is a forgery of Abubecr's, Ômar's and Ôthma'n's; others condemning it, simply because it was edited by the last mentioned *Khalif*. The members of this sect appear to vary in regard to some points of doctrine; but the leading and universal tenet of this sect is, that, in every age of the world, GOD is manifested in the persons of prophets and of saints; for instance, he was Adam, and afterwards Ahmed and Âli': and in like manner these sectaries believe in the transmigration of GOD into the persons of the *Imáms*. Some of them affirm, that the manifestation of the divine being, in this age of the world, was Âli' Ullah; and after him, his glorious posterity: and they consider Muhammed as a prophet sent by Âli' Ullah. When GOD, say they, perceived Muhammed's insufficiency, he himself assumed the human form for the purpose of assisting the prophet*."

It does not appear from any satisfactory information, that the *Bóhrahs* agree with either of these sects, in deifying Âli', or in contesting the legal succession of the six last *Imáms*. On the contrary, the tribe is acknowledged to consist of orthodox *Sunnis*, and of true *Shiáhs*; but mostly of the last mentioned sect. These and other known circumstances corroborate the following account of that tribe as given by Núrullah of *Shúster*, in the work before mentioned.

"The *Bóhrahs* are a tribe of the faithful, which is settled chiefly at *Ahmedábád* and its environs. Their salvation in the bosom of religion took place about

* See the *Dabistán*, from which this account is abstracted.

about three hundred years ago, at the call of a virtuous and learned man, whose name was MULLAH ÂLI', and whose tomb is still seen at the city of *Cambáyat*.

"THE conversion of this people was thus conducted by him: As the inhabitants of *Gujrát* were pagans, and were guided by an aged priest, a recreant, in whom they had a great confidence, and whose disciples they were; the missionary judged it expedient, first to offer himself as a pupil to the priest; and after convincing him by irrefragable proofs, and making him participate in the declaration of faith, then to undertake the conversion of others. He accordingly passed some years in attendance on that priest, learnt his language, studied his sciences, and became conversant with his books. By degrees he opened the articles of the faith to the enlightened priest, and persuaded him to become *Muslemán*. Some of his people changed their religion in concert with their old instructor. The circumstance of the priest's conversion being made known to the principal minister of the king of that country, he visited the priest, adopted habits of obedience towards him, and became a *Muslem*. But for a long time, the minister, the priest, and the rest of the converts, dissembled their faith, and sought to keep it concealed, through dread of the king.

"AT length the intelligence of the minister's conversion reached the monarch. One day he repaired to his house, and, finding him in the humble posture of prayer, was incensed against him. The minister knew the motive of the king's visit, and perceived that his anger arose from the suspicion that he was reciting prayers and performing adoration. With presence of mind, inspired by divine providence, he immediately pretended that his prostrations were occasioned by the sight of a serpent, which appeared in the corner of the room, and against which he was

employing incantations. The king cast his eyes towards the corner of the apartment, and it so happened that there he saw a serpent; the minister's excuse appeared credible, and the king's suspicions were lulled.

"AFTER a time, the king himself secretly became a convert to the *Muslemán* faith; but dissembled the state of his mind, for reasons of state. Yet, at the point of death, he ordered, by his will, that his corpse should not be burnt according to the customs of the pagans.

"SUBSEQUENTLY to his decease, when SULTA'N ZEFER, one of the trusty nobles of *Sultán* FI'RU'Z SHAH, sovereign of *Déhlí*, conquered the province of *Gujrát;* some learned men, who accompanied him, used arguments to make the people embrace the faith, according to the doctrines of such as revere the traditions *. Hence it happened, that some of the tribe of *Bóhrahs* became members of the sect of the *Sunnet*.

"THE party which retains the *Imámiyeh* tenets, comprehends nearly two thousand families. They always have a pious learned man amongst them, who expounds cases of law according to the doctrines of the *Imámiyehs*. Most of them subsist by commerce and mechanical trades; as is indicated by the name of *Bóhrah*, which signifies merchant, in the dialect of *Gujrát*. They transmit the fifth part of their gains to the *Sayyads* of *Medíneh*; and pay their regular eleemosynary contributions to the chief of their learned, who distributes the alms among the poor of the sect. These people, great and small, are honest, pious, and temperate. They always suffer much persecution (for the crime of bearing affection towards the holy family) from the wicked murderers †, who are invested with public authority; and they are ever involved in the difficulties of concealment.

"THE

* The *Sunnís*, or orthodox sect.

† The orthodox.

"THE *S'adíkiyahs* are a tribe of the faithful in *Hindustán*; pious men, and disciples of SAYYAD CABI'RU'DDI'N, who derived his descent from ISMÂI'L, son of IMA'M JÂFER. This tribe is denominated *S'adíkiyahs*, by reason of the sincere [*s'adík*] call of that *Sayyad*. Although that appellation have, according to received notions, a seeming relation to ABU'BECR, whose partisans give him this title; yet it is probable that the sect assumed that appellation for the sake of concealment. However, no advantage ever accrues to them from it. On the contrary, the arrogant inhabitants of *Hind*, who are *Hinduís*, being retainers of the son of the impious HIND*, have discovered their attachment to the sect of *Shíáhs*, and have revived against them the calumnies which five hundred years before they broached against the *Ismâíliyahs*. They maliciously charge them with impiety: such indeed is their antient practice. They violate justice, and labour to extirpate this harmless tribe. In short, they cast the stone of calumny on the roof of the name and reputation of this wretched people, and have no fear of GOD, nor awe of his Prophet †.

"IN short, nearly thirty thousand persons of this sect are settled in provinces of *Hindustán*, such as *Multán*, *Láhór*, *Déhlí*, and *Gujrát*. Most of them subsist by commerce. They pay the fifth part of their gains to the descendants of SAYYAD CABI'R, who are their priests: and both preceptor and pupil, priests and laymen, all are zealous *Shíáhs*. GOD avert evil from them, and make the wiles of their foes recoil!

"THE *Házárehs* of *Cábul* are an innumerable tribe, who reside in *Cábul*, *Ghaznín*, and *Kand'har*.

 Many

* Meaning HINDA' the mother of MAVIYEH.

† The author proceeds in a strain of invective against the *Sunnís*; especially against *Mulla* ABDULLAH of *Láhór*, who bore the title of the MAKHDU'MU'LMULC. This, being superfluous, is here omitted.

Many of them are *Shiáhs*, and adherents of the holy family. At present, among the chiefs of the *Shiáhs*, is *Mirza* SHA'DMA'N, with whom the faithful are well pleased, and of whose incursions the * *Khárejis* of *Cábul* and *Ghaznín* bitterly complain.

"THE *Balóch* of *Sind*; many of these are devoted *Shiáhs*. They call themselves, and are called by all the faithful, ÂLI's friends. *Sayyad* RA'JU' of *Bokhárá* exerted himself in the guidance of this tribe; his descendants remain among them, and are occupied with the concerns of the sect."

* The word is here used as a term of reproach; for its origin, as the appellation of a sect, see D'HERBELOT's *Bibliotheque Orientale*.

XII.

A summary Account *of the* Life *and* Writings *of* Avyar, *a Tamul Female Philosopher.*

BY THE REVEREND Dr. JOHN.

The *Malabars*, or more properly the *Tamuls*, boast of having produced the celebrated Avyar, one of their antient moral philosophers.

This Lady's writings contain good general ideas grounded in the science of morality.

She was a *Polytheist*, and invokes the God Suppiramanien, or Pulleyar, the Son of Siven *, who is held by the Hindoos to be the protector of Learning and Science, as Mercury was amongst the Greeks.

Her origin and birth, as well as the æra in which she flourished, are lost in fable.

Some pretend she was a goddess, one of Brimha's wives, and had been guilty of a trespass, for which she had been driven from heaven to earth, where she was condemned to remain till she had performed sufficient atonement for her sin, by severe and long repentance. On earth she composed her moral writings, for the benefit of mankind, and particularly for youth. On account of her divine origin, she is therefore highly respected.

 Others

* This appears to be an oversight of the learned author. Soopramanien is the Hindoo God of war, called also Ca'rtice'ya (Kartekeya and Scanda (compare As. Researches, Vol. I. p. 252, with Sonnerat's Voyage, Vol. I. p. 325, Octavo edition.) And Polle'ar, or Ganesa, who is generally invoked at the commencement of every undertaking, is compared by Sir William Jones to the Roman Janus. He is said to be the eldest, and the former the second son of Seeva. The *Kandapranam*, quoted below, is probably the *Scánda-purána*, as the name is written by Capt. Wilford. (As. Res. Vol. IV. p. 363.) Compare As. Res. Vol. I. p. 227, with *Sonnerat's* Travels, Vol. 1. p. 323.

Note by the Secretary.

OTHERS take her to be one of the seven wise or moral philosophers, in whom the *Tamuls* glory as well as the antient Greeks, and with more reason, as they have four ladies in the number, and only three men. Their wonderful birth is related in the *Kandapranam*, of which I will give only a short extract.

THE female philosophers are AVYAR, UPPAY, VALLIE and URUVAY; and the male, the famous TIRUVALLUWER (whose writings contain good and elegant moral verses) ADIGAMAN and KAVVILER.

ALL these seven wise persons belonged to the same family, were of the same parents, but were educated by different charitable guardians. One in the royal palace by a king, the other in the hut of a basket-maker, another by a Bramin, another even by an outcast, and so forth, but at last they all turned out Sages; their birth was not less wonderful. Their father was PERALI, and their grandfather VEDA'MŎLI, both great saints and philosophers. The latter saw, once in the night, a bright star falling down, in a village inhabited by outcasts, upon a house wherein a girl was just born. By his prophetic power, he discovered that this girl would be one day married to his son PERALI, who was then a boy of twelve years of age, which made him very uneasy.

HE communicated his sorrow to his fellow Bramins, but in general terms only; he told them, that the girl born last night in the village of outcasts, under such wonderful circumstances, would entail numberless misfortunes on the Bramin cast in general; but he carefully concealed whatever had relation to his own son, since its disclosure would have excluded him from the cast.

THEY were all struck with terror at this sad prophecy, and they deliberated as to the disposal of the infant. The father was called, and informed of the unlucky destiny interwoven with his child, and he was asked which ought to suffer? his child, or the

 revered

revered cast of Bramins? The poor man answered very submissively; I deliver up my child entirely to you; do with her what you think proper. The child was brought, and her death was unanimously agreed upon. VEDA MŌLI alone withheld his consent from this barbarous decree, and, instead of the death of the child, proposed its removal to a distant place, where it might be left to its fate.

THEY listened to this advice, made a box, laid the child in, and put it in the holy river *Kāvēri*, leaving it to the destiny of the Deity. During this transaction, the old prophet ordered his son to go and look at the child before it was committed to the water, and see if he could discover any distinguished mark on her body. This he did, and returned with the answer, that the child had a very distinct black mark on her thigh. The matter was now dropt, and the old man died soon after, without further explanation on the subject.

WHEN the poor little Nayad was thus floating to a remote country, a Bramin was on a morning at the river, washing and performing his usual devotions and ceremonies. He saw the box coming on, and instead of finding a treasure, which he expected, discovered in it a new-born smiling girl. Having no children, though he had often prayed to obtain that blessing, he imagined his Deity had heard his prayers, and favoured him with this child. He put her to nurse, and provided for her education as his own daughter. Meanwhile young PERALI, having been well instructed in philosophy, began, after the example of his late father, to travel as a *Njani* to visit holy places, and to converse with saints and philosophers for his improvement.

ON these travels, he came accidentally to the house of that Bramin who had adopted the girl. The Bramin, finding him to be a fine well-informed youth, grew fond of his character and zeal in learning,

ing, kept him several years in his house, and at last married him to the girl, who generally was supposed to be his own daughter. After they had lived happy together for a while, she once returned from her oblations, and on her changing her clothes, he was thunderstruck as it were at observing the mark on her thigh, and which discovered her low birth, of which she herself was ignorant. He hid from her his anxiety, but made inquiries at other Bramins, how his father-in-law had got this supposed daughter, and the whole secret was now disclosed to him.

Not choosing to quarrel with his father-in-law, or to appear ungrateful for the kindness and benefits which had been conferred, he was silent; but in a state of much distraction, he went away without taking leave, or saying any thing either to his father-in-law or to his wife. Both were much alarmed, and the father-in-law thinking his daughter had offended her husband, or was in some way the cause of his displeasure, ordered her to go after him, and either to reconcile and bring him back, or to follow him every where and stay with him. She obeyed, went after him, and used every possible means to persuade him to forgive her if she had offended him, and to be cheerful and return to his father's house. But he was immoveable, answered not a single word, looked much confused, went on hastily, and endeavoured to escape from her sight. However, she followed him wherever he went, and stayed at every Choultry and Shettrum, where he passed the night, hoping that he at last would be prevailed upon to return with her. This continued for five days, and he, tired of her entreaties, in the night, watched when she fell asleep, and then he arose, left her and went away. When she awoke, she looked about, and observed with the greatest concern he was gone, and she herself quite deserted. She did not know what to do. and whither to go, nor did she venture to return to her

her father, whose order she wished strictly to obey, and who might perhaps think she had killed her husband when she came back without him. In this deplorable situation, she wandered about in a neighbouring village, sighing and weeping; this was observed by a Bramin, who asked her the cause of her tears. She informed him of her sad misfortunes, and all the circumstances of her former life, so far as she herself knew them. At this he was greatly affected, bid her come to his house, and promised to take care of her as one of his own daughters. She came, and behaved in such a manner that she endeared herself to him and to all his other daughters, who treated her as a sister. When this good man died, he divided his great estate in equal portions, and she got so much that she built a Shettrum, wherein she passed her days religiously, and charitably treated the pilgrims and religious travellers who came to lodge there by night, with milk, rice, fruits, and all the victuals she could afford. At the same time she endeavoured to improve by them in knowledge and virtue, asked their advice, requested them to relate to her the circumstances of their lives; and did the same respecting her own life and adventures, her object in this being to pass the time in a mutually agreeable and useful manner. When she had continued so for several years, it happened that her husband came as a pilgrim to the same Shettrum, and was entertained by her in the same kind manner with which she received and entertained the other travellers:—Neither knew the other. When she related also to him her adventures, he was surprised to find his wife in this virtuous person, and that he himself had so great a share in what she related. He admired her virtue and faithfulness, but was greatly confused in his mind, feigning to fall asleep during her discourse, but passed the night in the utmost anxiety. Before sunrise he arose, took his stick and little bundle, and went off without saying a word. At

At this she was highly surprised and affected, thinking she might have perhaps offended him, or not attended him well enough, and went therefore after him, asking, "Why do you go away so silent and troubled in mind?"—Have you taken perhaps any offence at me, or do you suspect my virtue?"—"Tell and forgive, if I have done any thing amiss unknowingly.—You go away just in the same manner as my husband when he left me." At this he could no longer refrain himself, he threw down his earthen vessels and bundle, and exclaimed, "Yes, I am thy husband! and thou art my wife. I have not left thee for any fault on thy side, but only for religious purposes. As thou hast remained so religious and faithful, I receive thee again, if thou wilt strictly do all that I shall order thee." Surprized and rejoiced at this happy discovery, she promised him solemnly to pay him the strictest obedience. From this time he carried her with him on all his travels, and had seven children by her, who became the above-mentioned philosophers. This was indeed no great wonder, as they were born with the gifts of speech and of wisdom. She was ordered by her husband to expose the children in the woods in the open air, leaving them to Providence, without nursing, or taking any farther care of the new-born infants.—This she obeyed implicitly, according to her solemn engagement, which she kept sacredly, though with inward reluctance, and the tender feelings of a mother. When she kissed and took leave of them, each began to speak and to comfort her.—One said to her, the Deity has formed me in thy womb, nourished me, and let me grow in it wonderfully till my birth: Dost thou now doubt that he will not provide for me further? Go, put thy trust in him, and follow his ways.—The second child said at her departure: God provides even for the frog in a stone, shall he do less for me? why art thou anxious for me?—be comforted and go.—The third replied to her: God

God has brought me into the world, and determined my fate—is he perhaps dead? He surely will not let me starve—go, dear mother, and fear nothing for my sake. The fourth said: Is not the egg surrounded with a hard shell? and God notwithstanding vivifies the little brood in it—will not he feed it after it has broken through the shell? Thus he will also feed me, do not be troubled but cheerful, and be confident in his Providence. The fifth said to her: He who has made the finest veins and channels within the plants, in which the nourishing particles of the earth rise and cause their growth, and who has formed the smallest insects so wonderfully in their parts, and gives them food, will not he do the same for me? be not therefore cast down, but be in good spirits and hope in him. The sixth said: Manifold and trifling are the occupations of men, but the great work of the Almighty is to create and to preserve; believe this and comfort thyself. The seventh addressed her thus: God creates such different qualities in the trees and plants, that they produce sour, sweet, bitter, and various delicious fruit: He, who is powerful to do this, will also provide for me: why, dost thou weep, my dear mother?—be cheerful and hope in him. Each of these children was soon after found, taken up, nursed, and provided for by people of the highest, middle, and lowest ranks. One by a king, another by a washerman, another by a poet and philosopher, another by a toddyman, another by a basket-maker, another by a bramin, and another by an outcast. AVYAR, of whose writings I shall give some account, had the fate to be educated by the poet. The time in which she lived, is placed in the age when the three famous kings, SHOLEN, SHERON, and PANDIEN lived, which falls about the 9th century of the Christian æra.

AMONGST other sciences, she was well acquainted with chemistry, and became an adept, possessing the power of making gold, the best medicine, and the

the famous calpam, which preserves life to a great age, and by the virtue of which she lived 240 years. From this fabulous narration, which is differently represented in several *Tamul* antient writings, I will proceed to her performances, which are the little moral Treatises *Atisūdi*, *Konnewenden*, *Mudurci*, *Nadwăli*, and *Kalvi-oluckam.* These are introduced in the *Tamul* Schools, and read by the children amongst the first books which they learn to read. But neither the children understand it, nor can hardly any master comprehend each of the sentences they contain, as some are composed of such high and abstruse words, which admit more than one sense, and some say that each sentence could be interpreted in five different ways. Some appear to me clear enough, and admitting only one interpretation; but some are so dark, and those with whom I have consulted, vary so much amongst themselves, that I found it difficult to decide between their interpretations, and I choose therefore that which gave the best sense, and according to that manuscript which I possess, for there are also different manuscripts.

THE sentences are placed according to the order of the *Tamul* Alphabet; each accordingly begins with a letter, therefore we may call it, The Golden Alphabet of the Tamuls.

I SHALL now give first a translation of the *Atisūdi*, and shall continue to translate the rest, if this meets with a favourable acceptance from the friends of antient Indian Learning.

TRANSLATION OF THE ATISŪDI, BY AVYAR.

Glory and Honour be to the divine son of him, who is crowned with the flowers* of the Ati (Bauhinia tomentosa.)

Charity be thy pleasure.

Be not passionate.

Be

* SHĬVEN is represented with this flower round his head, and PULLEYAR or VICKNESUREN is his first Son who is here implored.

Be not a miser in giving.
Hinder none in charity.
Do not manifest thy secrets.
Lose not thy courage.
Exercise thyself in cyphering and writing.
To live on alms is shameful.
Give, and then eat.
Converse only with the peaceful.
Never cease to improve in learning.
Do not speak what is dishonest.
Do not raise the price of victuals.
Do not say more than thou hast seen.
Take care of what is most dear.
Bathe on each Saturday.
Speak what is agreeable.
Build not too large a house.
Know first one's character before thou art confident.
Honour thy father and mother.
Do not forget benefits received.
Sow in due time.
Tillage gives the best livelihood.
Do not walk about melancholy.
Do not play with snakes.
Bed thyself on cotton, (soft.)
Do not speak craftily.
Do not flatter.
Learn whilst thou art young.
Do not forget what is best for thy body.
Avoid affectation.
Forget offence.
To protect is noble.
Seek a constant happiness.
Avoid what is low.
Keep strongly what is good.
Do not part with thy friend.
Do not hurt any body.
Hear and improve.
Do not use thy hands to do mischief.

Do

Do not desire stolen goods.
Be not slothful in thy actions.
Keep strictly to the laws of the country.
Keep company with the virtuous.
Be not a scoffer.
Do not act against the custom of the country.
Make not others blush by thy speaking.
Do not love gaming.
What thou dost, do with propriety.
Consider the place where thou goest.
Do not walk about as a spy.
Do not speak too much.
Do not walk about like a dreamer.
Converse with those who are polite.
Endeavour to be settled at a fixed place.
Dedicate thyself to TIRUMAL, VISHTNOO.
Abhor what is bad.
Indulge not thy distress.
Save rather than destroy.
Speak not disrespectfully of the Deity.
Be on good terms with thy fellow citizens.
Do not mind what women say.
Do not despise thy ancestors.
Do not pursue a conquered enemy.
Be constant in virtue.
Have a regard for country people.
Remain in thy station.
Do not play in water.
Do not occupy thyself with trifles.
Keep the divine laws.
Cultivate what gives the best fruit.
Remain constantly in what is just.
Do thy business without murmur.
Do not speak ill of any body.
Do not make thyself sick.
Mock not those who have any bodily defect.
Go not where a snake may lie.
Do not speak of others faults.

Keep

Keep far from infection.
Endeavour to get a good name.
Seek thy livelihood by tilling the ground.
Endeavour to get the protection of the great.
Avoid being simple.
Converse not with the wicked.
Be prudent in applying thy money.
Come not near to thine adversary.
Choose what is the best.
Do not come near one who is in a passion.
Avoid the company of cholerick men.
Converse with those who are meek.
Follow the advices of wise men.
Go not into the house of the dancing girls.
Speak distinctly to be well understood.
Abhor bad lusts.
Do not speak falsely.
Do not like dispute.
Love Learning.
Endeavour to get a house of your own.
Be an honest man.
Live peaceful with thy fellow citizen.
Do not speak frightfully.
Do not evil purposely.
Be clean in thy clothes.
Go only where there is peace.
Love religious meditation.

End of the Moral Sentences given by AVYAR.

TRANSLATION *of the* KALWIOLUCKAM, *or* RULES *of* LEARNING, *by* AVYAR.

The zealous study of sciences brings increasing happiness and honour.
From the fifth year of age learning must begin.
The more we learn the more understanding we get.
Spare no expence to learn reading and writing.
Of all treasures, reading and writing are the most valuable.
Learning is really the most durable treasure.
An ignorant man ought to remain dumb.
He who is ignorant of reading and writing, is indeed very poor.
Though thou should'st be very poor, learn at least something.
Of each matter endeavour to get a clear knowledge.
The true end of knowledge is to distinguish good and bad.
He who has learned nothing is a confused prattler.
The five syllables *Na ma si va yāh* contain a great mystery.
He who is without knowledge is like a blind man.
Cyphering must be learned in youth.
Be not the cause of shame to thy relations.
Fly from all that is low.
One accomplished philosopher is hardly to be met with among thousands.
A wise man will never cease to learn.
If all should be lost, what we have learned will never be lost.
He who loves instruction will never perish.
A wise man is like a supporting hand.
He who has attained learning by free self application, excels other philosophers.
Continue always in learning, though thou should'st do it at a great expence.

Enjoy

Enjoy always the company of wise men.
He who has learned most is most worthy of honour.
What we have learned in youth, is like a writing cut in stone.
Speak the *Tamul* language not only elegantly, but also distinctly.
False speaking causes infinite quarrels.
He who studies sophistry and deceit, turns out a wicked man.
Science is an ornament wherever we come.
He who converses with the wicked, perishes with them.
Honour a moral master (tutor.)
Speak slowly when thou conversest or teachest.
He who knoweth himself is the wisest.
What thou hast learned teach also to others.
Learn in a proper manner, then thou wilt succeed in being wise.
He who will be a tutor, must first have a well grounded knowledge.
If one knows what sin is, he becomes wise.
The wicked will not accept of instruction.
Do not fix thy attention on vain women.
Well principled wise men approach the perfection of the Divinity.
Begin thy learning in the name of the Divine Son, (PULLEYAR.)
Endeavour to be respected amongst men by learning.
Let thy learning be thy best friend.
Use the strongest intreaties where thou canst learn something, then wilt thou become a great man in the world.
All perishes except learning.
Though one is of a low birth, learning will make him respected:
Religious wise men enjoy great happiness.
Though thou should'st be one hundred years old, endeavour still to increase in knowledge.

Wisdom is firm grounded even on the great ocean.
Without wisdom, no where is there ground to stand upon.
Learning also suits old age.
Wise men will never offend any by speaking.
Accept instructions even from men of a low birth.
Do not behave impolitely to men of learning.
Poets require a great deal of learning.
The unwise only flatter others.
Seek honor, and thou shalt get it.
The virtuous are also tutors.
Wisdom is the greatest treasure on earth.
The wiser the more respected.
Learning gives great fame.
Learn one thing after the other, but not hastily.
A science in which we take no pleasure is like a bitter medicine.
Speak so that town and country people may understand thee.
Wise men are as good as kings.
Do not deceive even thine own enemy.
Hast thou learned much, communicate it also in an agreeable manner.
In whom is much science, in him is great value.
The present *Tamul* language does not equal the old *.
He that knows the sciences of the Antients, is the greatest Philosopher.
Truth is in learning the best.
Wise men are exalted above all other men.
True philosophy does not suffer a man to be put in confusion.
In proportion as one increases in learning, he ought also to increase in virtue.
The most prosperous good is the increase in learning.

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* This seems to indicate that AVYAR's writings are not of great antiquity.

He who has no knowledge knows not also the truth.
Wisdom is a treasure valued every where.
A good tutor is beloved over the whole world.
What we gain by science is the best estate, (inheritance).
Adore the Goddess SARASBADI.
The *Vedam* (sacred writings) teaches wisdom.
Speak and write for the benefit of the public.
He who speaks well and connectedly, is best understood by all.
If knowledge has a proper influence on the mind, it makes us virtuous.

End of the Moral Book KALWIOLUCKAM, *compoſed by* AVYAR.

TRANSLATION *of the* SMALL TAMUL BOOK KONNEIVENDEN, *written by the* FEMALE PHILOSOPHER AVYAR.

Continual praise be to the Son of him, who is crowned with the flower of Konnei (Poinciana pulcherrima.)

Mother and Father are the first known Deity.

A good man attendeth religious service.

Without one's own house there is no where a good lodging.

The estate of the wicked will be robbed by the wicked.

Modesty is the best ornament of the fair sex.

If one maketh himself hateful to his fellow creatures, he must entirely perish.

Exercise in writing and cyphering is most useful.

Obstinate children are like a poisonous draft.

Though thou art very poor, do what is honest.

Adhere chiefly to the only one constantly.

The virtuous will always improve in wisdom and knowledge.

A wicked mouth destroys all wealth.

Seek wealth and money, but without quarrel.

Give in writing what shall stand fast.

A woman must attend herself best.

Even with thy nearest friends speak not impolitely.

Speak friendly even to the poor.

If one will criticise, he will find some fault every where.

Speak not haughtily, though thou art a great man.

To pardon is better than to revenge.

What shall stand firm must have witnesses.

Wisdom

Wisdom is of greater value than ready money.
To be on good terms with the King is useful in due time.
A calumnious mouth is a fire in the wood.
Good advisers are hated by the world.
The best ornament of a family is unanimity.
What a senior says, must a junior not despise.
If thou cherishest passion, all thy merit is lost.
Get first the plough, and then look out for the oxen.
A moral life has a happy influence on the public.
Gaming and quarrelling bring misery.
Without practical virtue there is no merit.
Keep a proper time even for thy bed.
Be peaceful, give and be happy.
A merchant must be careful with money.
Laziness brings great distress.
To obey the father is better than prayer.
To honour the mother is better than divine service.
Seek thy convenient livelihood shouldst thou even do it upon the sea.
Irreconcileableness ends in quarrel.
A bad wife is like a fire in the lap.
A slandering wife is like a devil.
Without the mercy of the Deity nothing will prosper.
He who squanders away even what he has not gained justly must perish at last.
In January and February sleep under a good roof.
Better eat by hard labour than by humble begging.
Speak not what is low even to thy friend.
Without a clean conscience there is no good sleep.
If the public is happy, all are safe.
Improvement in wisdom improves our veracity.
Seek a house where good water is at hand.
Deliberate first well what thou art going to begin.
The reading of good books will improve welfare.

Who speaks as he thinks is an upright man.
What we propose we must pursue with zeal.
We must not speak dishonestly even to a poor man.
Dishonesty will end in infamy.
Laziness brings lamentations.
The fruit will be equal to the seed.
We cannot always drink milk, but must submit to the time.
An honest man does not touch another's property.
The name of a true great man will ever remain in esteem.
Lies are as much as murder and robbery.
What honesty can be expected from low fellows?
Amongst relations civility is often neglected.
A mild temper is a beauty in women.
The meek are the happiest.
Keep thyself from all that is bad.
Wisdom is the direct way to Heaven.
Let thy fellow creatures partake in thy enjoyments.
Where there is no rain, there is no crop.
After lightning follows rain.
Without a good steerer a ship cannot sail.
Who sows in time will have a good crop.
The precepts of the old ought to be cheerfully observed.
Who keeps the proper time to sleep will sleep well.
The plough never will let one suffer want.
Live in matrimony and be moderate.
Who breaks his word loses his interest.
Abhor and fly from lasciviousness.
Gain by deceit will at last be lost.
If Heaven is not favourable nothing will prosper.
From impolite people honesty can't be expected.
The words of the haughty are like arrows.
A family ought to support their poor.
A great man must also have a great mind.
A good man will never deceive.

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If the Lord is angry, no man can save.
All the world shall praise God.
Sleep on a safe place.
Without religion is no virtue.

End of the Moral Sentences called KONNEIVENDEN,
written by AVYAR.

XIII.

ACCOUNT *of the* ST. THOMÉ CHRISTIANS *on the* COAST *of* MALABAR.

BY F. WREDE', Esq.

ALTHOUGH the unexpected discovery of Christians on the *Malabar* coast, was a matter of the greatest surprize and satisfaction to the first *Portuguese* adventurers, who were equally enthusiastic to extend their military glory and conquests, as to propagate their religion among the infidels in the remotest quarters of the world; yet their exultation was temporary: for when upon nearer investigation they found that these Christians followed the Doctrine of NESTORIUS, and acknowledged, instead of the Pope, the Patriarch of that sect, residing in *Syria*, for their ecclesiastical supreme chief, they appeared in their eyes worse than infidels.

THEIR number must have been very considerable in the beginning of the 16th century, when the *Portuguese* became first acquainted with them, since they possessed about one hundred and ten churches, in the countries now subject to the *Travancore* and *Cochin* rajas: and at this present time, after the manifold persecutions, oppressions, and successive revolutions that have almost depopulated the whole coast, they are computed to amount to no less than 150,000 souls.

THEY are indiscriminately called *St. Thomé Christians*, *Nestorians*, *Syrians*, and sometimes the *Malabar* Christians of the mountains, by the *Portuguese* writers of that time, and by the subsequent missionaries from *Rome*. The most common name given to them by the Hindoos of the country, is that of *Nazaranee Mapila*, and more frequently *Surians* or *Surianee Mapila*.

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THE *Portuguese* were fond of bestowing upon them the name of *St. Thomé Christians*, though this appellation does not appear to have been, or now to be, very common amongst themselves. It originates probably from the chief who settled the first colony of *Syrians* on the coast, and who was, according to their tradition, their first bishop and founder of their religion in these countries, and whose name was MAR THOME'. This is corroborated by the curious circumstance of their giving the name of MAR THOME' to every ecclesiastical chief or bishop of theirs, although his real name be JOSEPH or ABRAHAM, not improbably in compliment to their first bishop and founder, for whom they have still a religious veneration. His arrival and settlement on the coast, may perhaps on a future period be ascertained, with historical accuracy, to have taken place during the violent persecution of the sect of NESTORIUS, under THEODOSIUS the Second, or some time after.

BUT the bigoted *Portuguese* missionaries laid hold of this name to renew the story of the arrival and martyrdom of ST THOMAS the Apostle in *India*, who they pretended had converted a great number of idolaters on the coast of *Malabar*, and afterwards on the other side of *India*, as far as *Malliapoor*, now *St. Thomé*, where he suffered martyrdom: and as vestiges of Christianity were at the same period discovered in *China*, they made the same Apostle preach the Gospel in that remote region, and some carried the absurdity so far as to make him pass, some way or other, over to the *Brasils**. The *Malabar* Christians, they say, had a long time continued without ecclesiastical chiefs, or communication with the rest of the Christian world, till they found means to procure bishops from *Mosul* in *Syria*, who unfortunately

* Vide Historia ecclesiæ Malab. eam Diamperitano Synodo, page 345.

nately had been abettors of *Nestorius*, and that through their means this abominable heresy had been introduced amongst the Christians of *Malabar*. Though this story is supported by no historical proof whatsoever, and evidently fabricated by some bigoted Roman Catholic writers, to serve the purpose of the times, and to vindicate in some manner the bold doctrine of the see of *Rome*, that the Gospel had been preached in every corner of the world, at a time when new worlds were discovered, in which it was evident that the Gospel could never have been promulgated, and others in which Christians were found, who would not acknowledge the supremacy of the Pope, and who differed in the most substantial articles of faith from the Roman Catholicks; yet this improbable story has a long time been asserted, and repeated by even Protestant writers, as BALDAEUS and VALENTYN.

ALL traditions and *Malabar* records agree, that the *Syrian* Christians, or *Nazarance Mapilas*, were known, and had been settled on the *Malabar* coast, long before either the *Arabs* or the *Jews*.

COMMON tradition, which has even been admitted by the *Portuguese* writers of the 16th century, probably on the foundation of written records in the Syrian Language, which then existed, and were afterwards all destroyed by the famous Archbishop DE MENEZES at the Synod of *Odiamper*, mentions MAR THOME' as the first who introduced the Christian religion into *Malabar*. He is considered by the *Nestorians*, as their first bishop and founder, from whom they derive their name of *St. Thomé Christians*. His arrival may be placed towards the middle of the 5th century; since notice is taken by COSMAS INDOPLEUSTES (page 178-179) of Christians in the Pepper Country or *Malé*, who received their bishops from *Persia*, where the Nestorian Patriarch of that time resided, who had first his seat in *Seleucia*

Seleucia in *Persia*, afterwards at *Babylon*, and lastly at *Mosul*.

IN the *Malabar* histories [*Kerul Oodputtee*] the first mention of a *Syrian* colony of Christians is made in the reign of COCOORANGON PERUMAL, who probably lived in the 6th century; a wealthy *Syrian* merchant of the name of THOME CANNANEO, is said to have landed at *Cranganore*, where he was well received, and induced to settle by great privileges granted to him by the PERUMAL. He afterwards married two wives; one of the *Nair*, and one of some low cast, by whom he had a very numerous progeny, who after his death had great disputes about his inheritance. These were carried to such a degree that at last they were obliged to separate themselves: the sons by the *Nair* woman settling in the southern parts, and the others in the northern parts of *Malabar*—where their descendants for a long time preserved this mutual enmity, and would on no account intermarry: there is also still a common tradition amongst them, that they descend (at least those that are from *Syrian* origin) from four principal *Syrian* families, who had successively settled on the coast.

WE find again mention made of two *Syrian* or *Chaldæan* bishops of the name of MAR SABRO and MAR BRODT, (or rather MAR SAPOR and MAR PEROSES) at *Coilan*, about one hundred years after its foundation, where they were extremely well received by the *Raja*, and permitted to build a church, which was still extant when CABRAL first visited *Coilan*. The grants and privileges which they received from the *Raja*, were engraved upon copper-plates, which many centuries after were shewn to Archbishop DE MENEZES at *Tevalcáre*, (perhaps *Mavileare**,) which are in all probability the very same that are now in possession of the Jews at *Cochin*.

IF

* Vide Historia Synodi Diamperitanæ, page 8.

Qq

If one adds to these historical dates the name of *Syrians* retained by the *St. Thomé Christians*, their distinct features and complexion somewhat fairer than the rest of the *Malabars*, the style of their building, especially their churches, but above ail, the general use of the *Syrian* or rather *Chaldæan* language, which is preserved to this day in all their religious functions, even in those churches which have since embraced the Roman rite, and that to this day they take their christian and family names from the *Syrian* or *Chaldæan* idiom, no doubt can remain but that the *St. Thomé Christians* are originally a colony of *Nestorians*, who fled from the dominions of the Greek emperors, after Theodosius *the Second* had commenced to persecute the followers of the sect *.

They made at first some proselytes amongst the *Bramins* and *Nairs*, and were on that account much respected by the native princes, so that even at present they consider themselves equal in rank to either of the above two casts. They are in fact in much greater estimation amongst the *Hindoos*, than the new

Qui amplissimam obtenuerunt ædificandarum Ecclesiarum in iis regionibus facultatem, proventibus etiam ad hoc non exiguis attributis, cujus privilegii aliorumque exemplar laminis æneis insculptum, litteris non tantum *Malabaricis*, verum *Canarinis*, *Tamulanis*, et *Bisnagaricis* exaratum ostensum fuit Menessio in *Tevalacare*, ubi inter pretiosiores Ecclesiæ res in Cimeliarchio asservabatur.

* Nestorius was patriarch of *Constantinople*, A. D. 428, under the reign of Theodosius the Second—His heretical opinions were first declared in 429, and condemned by the first council of *Ephesus* in 431. But the emperor was not prevailed on to banish Nestorius till 435; and four years more had elapsed before sentence of proscription passed against his followers. *Gibbon, Vol.* viii. *pag.* 297.

Gibbon however (b. 346) asserts on the authority of St. Jerome himself *(ad Marcellam Epist.)* that the Indian Missionary St. Thomas was famous as early as his time—Now Jerome died in 420—Consequently the sect originally established in *Malabar* by Thomas could not have been that of Nestorius—Yet Gibbon himself appears to have overlooked this inconsistency.

Note by the Secretary.

new Christians converted by the *Portuguese*, and mostly picked up from the lowest cast. I have been assured by PADRE PAVONY, a well informed ex-jesuit, now at *Palghautcherry*, who was a long time as missionary amongst the *St. Thomé Christians*, that many of them preserve till now the manners and mode of life of the *Bramins*, as to cleanliness and abstaining from animal food, and that even he himself had been obliged to adopt the same regimen in order to gain credit amongst them.

As to their former manners, customs, and the privileges which they enjoyed, the *Portuguese* authors of the *Oriente Conquistato*, and DE BARROS, give the following account of them.

THE *St. Thomé Christians* possessed upwards of one hundred villages, situated mostly in the mountainous part of the southern division of *Malabar*. Their habitations were distinguished from those of the *Hindoos* by being mostly solid buildings, and collected in villages, not scattered and dispersed as those of the *Bramins* and *Nairs*. They obeyed their Archbishop, whose seat was at *Angamalee*, both in ecclesiastical and civil matters, paying a very moderate tribute to the different *Rajas*, in whose territory they lived, who very little interfered in their concerns. When any complaints in civil matters were preferred to the Archbishop, he used to appoint arbitrators or judges, whose sentence was final; but they never condemned any person to death, but all crimes were expiated with pecuniary fines. They paid no tithes to their clergy, but at their weddings they used to offer the tenth of the marriage gift to their churches. At their weddings they were very profuse and ostentatious, and celebrated them with great pomp; it was then principally that they had occasion to make a shew of the privileges granted to them by one of the PERUMALS; as of the bride and bridegroom riding upon elephants, of having the hair ornamented with flowers of gold, of dif-

3 ferent

ferent musical instruments playing before them, as also of flags of different colours carried before them, &c. They all wore swords and targets, and some of them had firelocks; they were great marksmen, and, from their eighth year, used to frequent their firing schools: husbandry and trade were their principal occupations, and, next to the *Bramins*, the *St. Thomé Christians* used to furnish the greatest quantity of pepper to the *Portuguese* cargoes.

The girls were precluded from all inheritance, even if no sons were in the family; in which case the inheritance went to the next male cousin or uncle on the father's side. This singular law, which is so contrary to all *Malabar* customs, has unquestionably been imported from *Syria*, and serves as an additional proof of the *St. Thomé Christians* being originally *Syrian* colonies.

As to their religious tenets, they followed generally the doctrine of Nestorius.

They rejected the divine nature of CHRIST, and called the Virgin Mary, only the mother of CHRIST, not of GOD. They also maintained that the Holy Ghost proceeded only from the Father, and not from the Father and Son.

They admitted no images of saints in their churches, where the Holy Cross alone was to be seen.

They had only three Sacraments, *Baptism*, *Eucharist*, and the *Orders*; and would not admit transubstantiation in the manner the Roman Catholics do. They knew nothing of purgatory, and the saints they said were not admitted to the presence of GOD, but were kept in a third place till the day of judgment.

Their priests were permitted to marry, at least once in their life. Their rite was the *Chaldæan* or *Syrian*.

They were married in the presence of their priests, who are called *Cassanas*, and the whole ceremony consisted in tying a string round the girl's neck, as is the common practice of all the different casts on the *Malabar* coast.

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THE *Cassanas* were not permitted to use the *Malabar* language in their churches, and in instructing the youth; but taught them in the *Chaldæan* tongue.

THEY reckoned their Sunday from Saturday evening Vespers, till the first matin of Sunday, so that after sun-rise they might work again.

THIS was the happy situation of the *Nestorians*, or *St. Thomé Christians*, before the arrival of the *Portuguese* in *India*. Agreeably to the spirit of those times, and especially of that bigoted nation, one of their first endeavours was to win over those heretics to the *Roman* rite: every art and every resource was exhausted, especially during the reign of DON MANUEL, to reclaim those forlorn sons to the bosom of the church of *Rome*: but all peaceable and conciliatory means proved fruitless, though the sly jesuits had in some manner paved the way to an union, by mitigating the terms of their submission, under the supremacy of the Pope; by instituting seminaries, in which the *Chaldæan* language was taught to the young clergy; and, above all, by translating the *Missal* and *Roman Catechism* into the same language, and distributing them amongst the *Syrian* Christians. Still they would not have succeeded, so stedfast did the *St. Thomé Christians* adhere to their heresy, had not at last open force been employed.

THE then Archbishop of *Angamalee* was a *Syrian* priest of the name of MAR JOSEPH; and as neither bribes nor menaces could induce him to acknowledge the supremacy of the Pope, the Archbishop of *Goa* and the Viceroy at last arrested him, and sent him prisoner to *Portugal*: but he had the art to ingratiate himself with the Queen DONNA CATHARINA, and the rest of the Royal Family, whom he had made to believe, that he had since been convinced of the truth of the Catholic religion; and that on his return he would bring about a re-union of his flock with the see of *Rome*; so that in the year 1564 he was permitted to return, with orders to the Viceroy No-

RONHA to restore him, and to afford him in future every possible protection and assistance.

IN the mean time, the *St. Thomé Christians* had applied to the then patriarch of *Babylon*, as soon as they heard of the confinement and subsequent transportation of their Archbishop to *Portugal*, for a new metropolitan, whom they obtained in the person of MAR ABRAHAM. But he had hardly taken possession of his see, when MAR JOSEPH returned from Europe, with his Diplomas from DONNA CATHARINA. The consequence was an immediate schism, and the whole *Malabar Christians* divided themselves into two parties, one adhering to MAR JOSEPH, and the other to MAR ABRAHAM. But MAR JOSEPH being supported by the whole power of the *Portuguese* government, he soon got the better of his antagonist, whom the Rajas of *Cochin*, and *Paroor*, received orders to seize, and to deliver to the commandant of *Cochin*, in order to be sent to *Europe*. The vessel on board of which he was, happening to touch at *Mosambique*, he found means to make his escape, and to reach *Babylon* over land; but, instead of returning to *Malabar*, he resolved to go of his own accord to *Rome*, where he did not fail to captivate the mind of Pope PIUS IV. in such a manner, that his recantation of the *Nestorian* heresy was gladly received, and himself newly ordained, and consecrated and loaded with the highest ecclesiastical dignities; though amongst his papers were found afterwards a protestation of his stedfast adherence to his former Doctrine, the abjuring of which, he said, was the only resource to save his life. He had also written letters to the same effect to *India*, which fell afterwards into the hands of the Archbishop DE MENEZES.

THE *Portuguese* clergy, however, were not less displeased with the conduct of MAR JOSEPH; who, notwithstanding all his promises to the Queen, and his protestations made to the Archbishop of *Goa*, and the

the *Portuguese* government, continued to govern his flock after the tenets of NESTORIUS, and to prevent rather than to promote a re-union with the Roman Catholics: so that a new order for his imprisonment was issued in the year 1567. He was a second time transported, first to *Portugal*, and afterwards to *Rome*, where he likewise contrived to make his peace with the Pope: but before he could undertake a new voyage to *India*, he died at *Rome*, on the eve of being made a cardinal.

MAR ABRAHAM had in the mean time arrived at *Goa*, with new authority, and with brevets from the Pope; but the famous Archbishop DE MENEZES, on examining them, pretended that MAR ABRAHAM had deceived his holiness, and took upon himself to confine him in a convent, from which, however, he soon found means to make his escape, and to reach *Angamalee* over land, where he was received with uncommon exultation by all the *St. Thomé Christians*; and from dire experience he learned to take now such precautions that he put it out of the power of the Viceroy to get a third time hold of his person; and, after some fruitless attempts, he was effectually left in quiet possession of his see till his death: but at the same time the most vigorous measures were taken by the *Portuguese* government, that no *Syrian* priest might in future find his way to the *Malabar Christians*. As they were then masters of *Ormuz*, and the whole navigation on this side *India*, it is not surprising that they succeeded in preventing all intercourse between the *Nestorian* Patriarch at *Babylon* and the *St. Thomé Christians* at *Angamalee*. They stand even accused of having drowned a new *Syrian* Bishop in the year 1644 in the road of *Cochin*. Repeated orders were also sent from *Rome*, not to allow, after MAR ABRAHAM's death, that another Archbishop of *Syrian* extraction should be nominated: MAR ABRAHAM died about the year 1597, in a very advanced age, professing to the last moment of his

 life

life his adherence to the *Nestorian* church, and his abhorrence of the tenets of the Popish religion. The Archbishop of *Goa*, MENEZES, immediately appointed a Jesuit, FRANCISCUS ROZ, to fill the vacant seat of *Angamalee;* but to no effect, for he was not acknowledged nor admitted by the *St. Thomé Christians*, who had previously elected a priest of their own of the name of GEORGE for their Archdeacon, till a new metropolitan could be procured from *Babylon*.

MENEZES resolved now to visit in person the *Malabar Christians*, and to try if by his presence and influence he could bring about a sincere and lasting re-union. The appearance of a man of his birth, rank, wealth, and power, as primate of *India*, to which he joined an equal zeal, devotion, and great private virtue, was decisive. The forlorn GEORGE employed at first every evasion and subterfuge that his natural sagacity and his great attachment to his sect could suggest, in order to gain time for a new Bishop to arrive from *Babylon*, who might be able to meet MENEZES upon equal terms: but no bishop from *Babylon* did or could make good his voyage to *India*, and MENEZES was indefatigable, bold, persevering, and lavish of his wealth; and had all the petty Rajas of that time at his command. He appointed at last a mock council or synod at *Odiamper*, in the vicinity of *Cochin*, in the year 1599, where he assembled most of the *Syrian* priests or *Cassanas*, and four elders from each village; and after some shew of disputation, and explanation of the controverted tenets of the church of *Rome*, he proceeded to dictate the law to them, there being not a person of sufficient erudition, or of consideration and influence enough amongst the *Cassanas*, who could dare to oppose MENEZES: and to appearance the *Nestorians* of *Malabar* were united to the *Roman* church *.

MENEZES

* We cannot ſufficiently lament the great loss which literature sustained

MENEZES appointed Roz a second time Archbishop of the *Syrian Christians;* who, instead of *Angamalee*, took now his residence at *Cranganore;* and, since that time, a great part of the *St. Thomé Christians* remained united with the *Roman* church, and were governed by the successors of Roz, under the title of Archbishop of *Cranganore*.

THIS re-union of the *St. Thomé Christians* to the see of *Rome* was, however, neither general nor sincere and lasting: for, a short time after, some *Maronites*, or *Nestorian* priests, found their way to the mountains of *Travancore*, where they revived the old doctrines and rites, and ever since kept up their communication with the *Jacobites*, *Maronites*, and *Nestorians* of *Syria*. At present there are thirty-two churches of this description remaining, which are called Schismatic *Syrians* by the *Portuguese* and *Roman* clergy. They have a Bishop, or MAR THOME', who resides at *Narnatte*, about ten miles in land from *Porca;* and was consecrated by some *Jacobite* Bishops sent from *Antiochia* for that purpose in the year 1752. He adheres more to the doctrine of EUTICHES than of NESTORIUS.

ABOUT 84 of the old *St. Thomé* churches remain united to the *Roman* Catholic religion, and are governed by the Archbishop of *Cranganore*, or, as he used to style himself, the Archbishop of the *Malabar*

 Christians

tained on that occasion; for this blind and enthusiastic inquisitor, destroyed, like a second OMAR, all the books written in the *Syrian* or *Chaldæan* language, which could be collected, not only at the Synod of *Odiamper*, but especially during his subsequent circuit; for as soon as he had entered into a *Syrian* Church, he ordered all their books and records to be laid before him; which, a few indifferent ones excepted, he committed to the flames; so that at present neither books nor manuscripts are any more to be found amongst the *St. Thomé Christians*.

Christians of the Mountains. Since the death of the last Archbishop, the Government of *Goa*, who had formerly the nomination, thought proper to appoint only a Vicar General, who resides at present at *Pecke palliporte.* He is a native of *Malabar*, of *Syrian* extraction, of the name of THOMÉ ENAMAKEL. These united *St. Thomé Christians* retain only the peculiarity of the *Chaldæan* language being still used in their churches, for which they are furnished with the necessary books, from the *Congregatio de propagandâ fide:* printed at *Rome* 1774, under the title, *Ordo Chaldaicus Missæ Beatorum Apostolorum juxta ritum ecclesiæ Malabariæ*, and *Ordo Chaldaicus rituum et Lectionum juxta morem ecclesiæ Malabariæ. Romæ* 1775.

THE *St. Thomé* or *Syrian Christians*, of both descriptions, never claimed the particular protection of either the *Portuguese* or *Dutch*, as the new Christians do, but considered themselves as subjects of the different Rajas in whose districts they lived; and as long as the old Hindoo system, and the former division of the country, under a variety of petty Rajas, was preserved, they appear to have enjoyed the same degree of freedom, ease, and consideration, as the *Nairs.* But when the Rajas of *Travancore* and *Cochin* had subjected to themselves all the petty Rajas and chiefs whose respective territories were situated within the lines of *Travancore*, they also overturned the whole political system established by CHERUMA PERUMAL; and by setting aside the immunities and privileges of the higher casts, they established a most oppressive despotism, in the room of the former mild limited Oligarchy: and we ought not to be much surprized to behold the present wretched situation of those formerly so flourishing *Syrian* villages, since we see the *Bramins* and *Nairs* stript of most of their old

old prerogatives, and subject to almost the same oppressions and extortions.

The New or Portuguese Christians.

They consist of that race of new converts, whom the *Portuguese* made mostly from the lowest casts along the sea shore, where they built a great many churches; which, in distinction from the *Syrians*, are generally called the *Latin* churches. They consider themselves not as subjects of the different Rajas in whose territory they reside, but enjoyed formerly the protection of both the *Portuguese* and the *Dutch* governments, to a great extent. They acknowledged only their jurisdiction in civil and criminal matters, and paid no taxes to the native princes. This exemption they maintained, in some manner, till the year 1785, when Mr. Van Angelbeck, then governor of *Cochin*, saw no other remedy to save at least part of their privileges from the daily increasing power of the Raja of *Cochin*, but to enter into a new written agreement with the Raja; in conformity to which they were to pay a certain stipulated sum yearly to the Raja, which should be collected by their own head people; and in case of delays or failure, the *Dutch* government was to inforce payment, and not the Raja. Another article defined the jurisdiction which the *Dutch* should still exercise over them. But even these stipulations, the Raja did not long nor scrupulously adhere to, till at last he went so far as to turn a great part of them fairly out of his dominions, by obliging them to accept some trifling consideration for the landed estates which they were compelled to abandon, and the rest he treated, if possible, more severely than his own Hindoo subjects.

The number of these Christians who consider themselves as under the protection of the Fort of *Cochin*, is computed to amonnt to about 36,000.

In ecclesiastical matters they were formerly subject to the *Portuguese* bishop of *Cochin*, whom the *Dutch* expelled as soon as they got possession of the Fort. Thence he went to fix his residence at *Coilan*, retaining, however, his former appellation of Bishop of *Cochin*, and a great part of his former ecclesiastical jurisdiction over all the churches that were not under the immediate controul of the *Dutch*. His successors continue to preside over the same diocese, which extends as far as the *Cavery* river, on the other coast, including the Island of *Ceilon* ; comprehending more than 100 churches of the new or *Latin* Christians.

When, for political reasons, the *Dutch* had expelled the *Portuguese* Bishops from *Cochin* ; in order that the churches, which were now under their immediate protection, should not remain without an ecclesiastical chief, they applied to the see of *Rome* for a new Bishop, who would be under their controul, and whom they could better trust than a vassal of *Portugal*. The Pope, in compliance with their wishes, sent out a Carmelite Friar, with episcopal powers, under the name of *Vicar General*, and the States General granted him a diploma to that purpose in the year 1698.

They made it however an express condition with the Pope, that he should appoint no *Vicar General* who was not by birth either a *German*, *Dutchman*, or *Italian* ; the company reserving to themselves the right of rejecting him if they have any exception against his person ; and that in general, he must consider himself as subject to the Company's orders.

His paltry allowance of about 400 rupees per annum,

annum, is paid by the *Congregatio de propagandâ fide*, and his residence is at *Varapoly*, in a convent of his own order, which is also supported by the *propaganda*.

His diocese extended formerly as far as the political influence of the *Dutch* could reach, and with the gradual decline of their power he also lost successively the greatest part of his churches; which returned either under the *Portuguese* bishop of *Coilan*, or the *Vicar General* of the *Syrian* churches brought over to the *Latin* rite; so that at present only fourteen churches remain under his episcopal jurisdiction.

The ruins of an old *Syrian* or *Nestorian* church are still extant, on a rising ground at the eastern extremity of the village of *Coorty*, two miles distant from *Ramiseram Gate*, on the high road leading to *Trichoor*. It was the first Christian temple that Tippoo's bigoted fanaticism doomed to destruction, after his successful storm on the too extensive and feeble barrier, the *Travancore* lines, in 1790; from whence a general conflagration of all Hindoo temples and Christian villages, with their churches, marked the progress of the destroying host, as far as *Varapoly*, and in the space of three days, thirteen large, and in many respects handsome piles of building, were laid in ruins.

Almost all temples belonging to the *St. Thomé Christians* in the southern *Malabar*, of which I had occasion to observe more than forty, were built in the same style, and nearly upon the same plan. The façade with little columns, (evidently in imitation of the style of architecture prevalent in *Asia Minor* and *Syria*, from which the Christian religion, and with it the model of their temples, appears to have been transplanted into *Malabar*;) being every where the same; only that those belonging to the old *Nestorians* or *Schismatics* have preserved their ancient simplicity,

plicity, and that the fronts of such as adopted afterwards the *Latin* rite, and acknowledged the supremacy of the *Roman* see, are decorated with Saints in niches or basso-relievos, and that some of the most conspicuous had an arched choir.—The largest Christian temple was at *Alangadee* or *Mangatte*, five miles from *Paroor*, and to judge from the present ruins, it must have been a very handsome and noble structure. At *Angamalee*, the seat of the *Syrian Metropolitan*, there were not less than three spacious temples, not inferior to the specimen exhibited in the ruins of *Coorty*. But they have all been converted into heaps of ruins, by the destroying hand of the *Mysorean* invader, as was also the neat church and college built by the Jesuits at *Amblagatte*.

The great number of such sumptuous buildings as the *St. Thomé Christians* possessed in the inland parts of the *Travancore* and *Cochin* dominions is really surprising; since some of them, upon a moderate calculation, must have cost upwards of one lack of rupees, and few less than half that sum. How different must have been the situation of this people in former times, in comparison with the wretched condition in which we behold them at present! scarcely able to erect a cadjan shed for their religious meetings over those splendid ruins, that attest at the same time their former wealth and present poverty. In the same proportion that their opulence decreased, their population appears also to have diminished. *Alangada* contained, before the year 1750, more than a thousand Christian families, who lived in substantial houses, of which the ruins are still extant, and bear evidence to the fact. Of those families not full one hundred are now remaining, and them I found in the most abject state of misery. The same melancholy contrast is observable at *Angamalee*, and many other formerly opulent christian towns and villages.

THEIR

THEIR pristine flourishing condition, and even opulence, however, can easily be accounted for. The bulk of the *St. Thomé Christians* consisted mostly of converts from the *Bramin* and *Shoudren* cast; and not, as the new Christians, or proselytes made by the *Portuguese* missionaries, of the lowest tribes: and as the introduction and propagation of the Christian religion, by the *Syrian* adventurers, probably so early as the fifth century, gave no umbrage to the PERUMALS, who, at that period, governed *Malabar*, these converts were allowed to retain their patrimonial estates, with equal security, and exemption from taxes, as the indigenous *Bramins* and *Nairs*. For, under the ancient mild Hindoo government, and even in modern times, till HYDER ALLY made his first irruption, imposts on landed property were unknown in *Malabar*. The *St. Thomé Christians* possessed, in addition, another source of wealth, which was trade. They were, in fact, the only, at least the principal merchants in the country, till the *Arabs* settled on the coast; and they continued in a flourishing situation, till towards the middle of the present æra, when the Rajas of *Travancore* and *Cochin* overturned the whole system and laws established by the celebrated CHERUMA PERUMAL; and after dispossessing the independent Rajas of *Paroor*, *Alangada*, *Tekencoor*, *Waddakencoor*, *Porka*, *Coilan*, *Callicoilan*, and many other petty *Nair* chiefs, under the name of CAYMALS, who formed the states of the country, and were long a strong barrier against the attempts at absolute power by the Rajas; they divided into unequal shares the whole of the conquered countries, of which the Raja of *Travancore* appropriated to himself by far the greatest part, and introduced the present oppressive system of government; if that can be called such, which is in fact an injudicious imitation of the late *Mysorean* system of finances; without the order, regularity, and in some manner

manner impartial administration of justice, which is necessary to support it, and without which it must unavoidably degenerate into endless and generally destructive schemes of extortion and rapine, that soon or late must bring such unhappy countries, let their natural resources be ever so great, to the lowest state of wretchedness; as is already the case both in the *Travancore* and *Cochin* dominions.

Note on KEROL OODPUTTEE, page 367.

Several copies of this valuable historical monument are in the possession of the writer of this, of which he purposes to publish a free translation at some future period. The name given to these annals of *Malabar* is differently spelled and explained; some call it *Keralulpaddy*, which means the common-wealth of *Malabar* or *Kerala*, (the *Sanscrit* name for *Malabar*;) others write *Keralawilpatty*, and translate it Historical account or description of *Kerala*, which is the original name to the low country, and still used in *Sanscrit*: for the hill country had existed long before, and was known under the name of *Mala* or *Malleam* the hill country, but in the lapse of time the name of *Malleam* prevailed, and was applied to both the hilly and the low country, and the name of *Kerala* became obsolete.

XIV.

ACCOUNT *of an hereditary living* DEITY, *to whom devotion is paid by the* BRAMINS *of* POONA *and its neighbourhood.*

BY CAPTAIN EDWARD MOOR.

THE opportunity afforded me of visiting the city of *Poona*, with the embassy in 1800, I eagerly embraced, to obtain information respecting an extraordinary family, which enjoys the distinction of an hereditary incarnation of the divinity, from father to son; and the following is the result of my researches. My opportunities for inquiry were favourable, and I consider my authorities tolerably good; but I think it necessary to premise, that I do not pledge myself for the minute veracity of every particular.

MOORABA GOSSEYN was a *Bramin* of *Poona*, who by abstinence, mortification and prayer, merited, above others, the favourable regards of the Almighty. GUNPUTTY, the most common name in this country, among the many hundreds of SREE GANESA, accordingly vouchsafed to appear to him, at *Chinchoor**, in a vision by night; desired him to arise, and bathe; and while in the act of ablution to seize, and hold sacred to the godhead, the first tangible substance that his hand encountered. The GOD covenanted that a portion of his Holy Spirit should pervade the person thus favoured, and be continued as

* This town is also called *Chicoor*, *Chicoree*, or *Chintijwur*; the latter is perhaps the most correct orthography.

as far as the seventh generation, to his seed, who were to become successively hereditary guardians of this sacred substance, which proved to be a stone, in which the GOD was to be understood as mystically typified. This type is duly reverenced, is carefully preserved, and hath ever been the constant companion of the sanctified person inheriting with it the divine patrimony.

THIS annunciation happened about the year A. D. 1640, and six generations have since passed away.

IT doth not now appear what was the precise extent of the divine energy originally conceded; but it is inferred to have been a limited power of working miracles. Such as healing sickly uncleanlinesses, granting to a certain degree the desires of pious suppliants, and the faculty of foretelling, under some restrictions, the events of futurity.

THESE gifts appear, indeed avowedly, to have been enjoyed in a more extensive degree by the first possessors, than by the latter.—The *Bramins* admit that the farther the remove from the favoured man in whom the GOD became incarnate, the greater is the chance of degeneracy; although such degeneracy might not have been inevitable. It is therefore presumable that the early inheritors worked more conspicuous miracles than have of late been manifested. —Some remains of supernatural power have, however, been remarked, as will be noticed, in the existing incumbent, GABAJEE DEO.

THE holy inheritance has thus descended.

MOORABA GOSSEYN had but one son, CHINTO MUN-DEO (the 1st) at the time of the visitation; and as he immediately became *Sunna-assee*, he had of course no other; to him about the year 1650, fell the godly estate. His eldest son NARRAIN DEO succeeded, and after dispensing his miraculous energies twenty-five years, died, leaving them to CHINTO MUN

MUN DEO (the 2d). His eldest son DURNEE DURR DEO succeeded, and died about the year 1770, from which period his first born, GABAJEE DEO has possessed, with its sanctified accompaniment, the guardianship of the sacred stone.

THE divine donation was covenanted to continue but for seven generations:—whence, on the demise of BAWA DEO, the present heir apparent, to whom in the fulness of time it will descend, the holy incarnation, unless perpetuated by farther miracles, will, as an emanation from GOD, be absorbed in him.

IT doth not appear that every DEO (by which title the representative of this family is always called) hath performed miracles. One is mentioned of the original founder of this incarnate godhead, if it ma be so called, which produced the first worldly possession of the family.

SOON after his visitation, and while in great poverty, he was passing by *Panowla*, a town near *Chinchoor*, the *Pataleen* * of which place having been many years married, without male issue, despaired of ever obtaining that blessing. She implored and obtained the holy man's prayers, and her pious desire, and in token of her gratitude, bestowed on him the produce of a field, situated near *Panowla*, of the annual average value of three hundred rupees. With this a temple was endowed, at *Chinchoor*, which still enjoys the grateful gift, and had not for many years any other secular estate.

NO miracle, that I have heard of, is recorded of the next legatee.

NARRAIN DEO, the third in lineal ascent from the present DEO, performed a more important and conspicuous miracle. It was in his time that the *Moghul* army of *Hydurabad* so successfully invaded the *Maratta*

* *Patel's* wife.

Maratta territories. After plundering and burning *Poona*, a party proceeded to *Chinchoor*, to lay it under contribution. To this the Deo pointedly refused to submit; confiding in the divine influence wherewith he was invested. The intolerant *Musulmans* derided such superstition; and with the view of rendering it ridiculous, offered to send a nuzur to the Deo. The offer was accepted, the Deo betook himself to prayers, and the insulting bigots deputed certain persons, accompanied by many voluntary attendants to see the humorous result, with a ceremonious and apparently decorous and appropriate present. It, however, consisted solely of cow's flesh, and when the offensive obtruders promised themselves their sport, at the first exhibition of so horrid an abomination, how were they astonished and dismayed at uncovering trays of the finest and most sacred of Hindoo flowers!

Struck with the miracle, "those who went to scoff, remained to pray," and refraining from farther indecency, recognised the finger of God.

So unequivocal an interposition of supernatural power wrought on the unyielding minds of the *Musulmans*; and to expiate their offence, a grant was soon after made by them, of lands, towns, &c. situated in the *Moghul* territories, and not their recent conquests, although not far from *Chinchoor*, of the yearly value of twenty-seven thousand rupees, which the temple enjoys to this day.

A farther grant of *enaam* lands about *Chinchoor*, of thirteen thousand rupees per annum, was made, at different times, by a late *Peshwa*, on what account, whether miraculous or not, I do not learn. The *Bramins*, however, admit such donations to be in themselves miracles; the generous impulse being from divine inspiration. These three grants the temple still enjoys, and they constitute its permanent revenue

revenue.—The expences attending the charitable works of the DEO, such as supporting sacred establishments, feeding and nourishing *Bramins*, and holy and poor people, have amounted of late years, it is averred, on an average, to a *lakh* of rupees: Part of this is made up by the casual presents made by pious visitants, according to their faith, hope, or charity, but doth not amount, in general, to more than five thousand rupees; and the deficiency, of more than half a *lakh*, is therefore acknowledged to be miraculously acquired.

I WILL digress a moment here to observe, that it is not a very uncommon circumstance for a holy man professing poverty, and without the apparent means of gaining a rupee, and rejecting all offerings, to disburse thousands of rupees monthly with a very lavish hand. A convenient personage of this description resides in *Moorgoor*, a town twenty-five miles northerly from *Darwar*—MR. UHTHOFF and I were there in 1792, but did not then know of this miraculous prodigality, as it is reputed to be.

PRESENTS are made in kind to the DEO of *Chinchoor*: cultivators of land bring him grain, manufactures, cloths, &c.—the rich bring money and what they please. These are laid up in store-houses, after being registered by the servants of the temple, to which are attached a *dewan*, *chobdars*, *accountants*, &c. &c. all *Bramins*, as is every individual about the DEO; his palkee bearers on a journey only excepted.

HOWEVER meritorious and honourable it may be deemed to be employed, even menially, about the sanctified person of the holy man; carrying the same a journey is rather too laborious and unprofitable a service for *Bramins* to undertake voluntarily. Where priests are the task-masters, it were unreasonable to expect that they, more than others, would allot the severest to themselves.

THE DEO is, *ex officio*, what is called a *dewanna*—but the term "fool," may not in this instance, as in most others, give the best translation of the word. He is totally unmindful and ignorant of worldly affairs—unable, they say, to hold conversation beyond the proposition, reply, and rejoinder, and then in a childish blubbering manner. To some questions on points of futurity he replies, accordingly as he is inspired, in pointed negatives or affirmatives; to others enigmatically, or by benignant or indignant gesture; sometimes he is totally silent, and, apparently absorbed in abstract cogitation, doth not recognize the suppliant. From such *data* is deduced how propitious, or otherwis , is the almighty will on the pursuits of the petitioner.

THE ordinary occupations of the DEO do not differ materially from those of other holy men—he eats, takes wives to himself, &c. &c. like other *Bramins*, but by some is said to be exempt from illness; others say he is subject to bodily infirmities. So regular a life, however, in point of regimen, unruffled by worldly cares, may well ensure a continuance of health, and, in general, prolongation of existence.

As the elder son inherits the spark of divinity, it is necessary that he also be a fool, as he hath ever proved. To the question "whether, the second son being sane, and the elder dying without male issue, the second, to whom the patrimony then descends, would become *dewanna* on his accession?" the *Bramins* demur: It hath never, they say, happened. GOD made the covenant, and the means of fulfilling it are not for man to point out.

HOWEVER remote the degree of consanguinity may be, all of this family assume the final name DEO—It did not occur to me to inquire if the females are peculiarly estimable—I judge not very highly so, from never having heard of exalted personages seeking them as wives—the males, indeed, do

do not, beyond the *reigning* family, seem much distinguished.

IT might not be very interesting, if practicable, to trace minutely the genealogy of this family to its holy root, and I shall go no farther in this retrospect than to the immediate ancestors of the present DEO. He, DURNEE DUR DEO, called also DURNEE DUR BAWA, had four sons (no daughters) by his only wife AAKAH, who died in 1780, aged 65—about ten years after her husband, who lived to be nearly four score.

1. GABAJEE DEO, born about 1740.

2. GUNNABA DEO, born about 1750, died 1795.

3. MOORABA DEO, born about 1755, now living at *Ranjangow*, of which temple he is superior.

4. BAPPAJEE DEO, born about 1760, now living at *Ojoor*, where he is head *Brahmin*.

GABAJEE DEO married 1. ABBA,EE, who, in 1775, bore him, when she was twenty years old, his only son BABA DEO, and died without further issue, at the age of 26.

2. ABBA,EE now living, about 35 years of age, who has proved barren. BABA, or BAWA DEO, married 1. NEEROBA,EE, born about 1780, still living, by whom he has an only daughter born in 97, 2d. wife, name not known, born about 1784, this ends the eldest branch of the family.

GUNNABA DEO, the second son, had two sons, who are living, as is their mother, at *Seedatak*, names not known.

MOORABA DEO, the third son, had only one wife, and by her one son, whose name does not occur. That son was eighteen years old in 1798, in which year he bruised himself to death on the pedestal of his god at *Ranjangow*, in consequence of some indignities offered him, or the temple, by a party of SENDEA's soldiery: his widow is living childless, although the marriage was consummated at *Ranjangow*: this ends the third branch.

Bappajee Deo, the fourth son, has one wife, Gungaba,ee, now living, about thirty-five years: they have two sons, 1. Baaow Deo, born about 1786. 2d. Nanna Deo, born in 1787, both living at *Ojoor*. The eldest lost his wife in 1799, who had born him a son in 1797, named Heerum Deo, now living: he is married again, but his living wife is only eight years old. Nanna Deo has a wife twelve years old—no child.

The temple of this Bappajee Deo, at *Ojoor*, enjoys enaam land to the value of four thousand a year, granted by the present *Peshwa*, in consequence of supposed benefits received from the holy man's prayers.

Gabajee Deo goes at least thrice a year, on fixed days, to *Moorishwur*, a respectable town a few miles beyond *Jejooree*. A detail of the circumstances of his journey, which seldom vary materially, will tend to illustrate his character, and show the degree of estimation in which he is held.

One of the days is the 2d of Maug, answering this year to the 31st of January. He leaves *Chinchoor* pretty early, and the *Peshwa* and court, apprised of his approach, go forth to meet him, generally about halfway between a hill called *Gunniskunda*, two miles off, and the city. The Deo rides in his palkee, attended (I speak now of the present Deo) by a suwaree elephant, given him by the late *Peshwa*, Madhoo Rao, a few, perhaps a dozen, of his own domestic horsemen, and about a hundred servants on foot; as he approaches the *Peshwa*, his palkee is put down, and he seats himself on a carpet, with the sacred stone, which he never quits, in a box beside him. The *Peshwa* alights from his palkee or elephant, advances toward the Deo with folded hands, the posture of a suppliant, prostrates himself and kisses his feet: the Deo neither rises, nor makes a salaam, but with his hands raised a little, with the palms downward, makes a benedictory gesticulation accompanied

accompanied by a motion, signifying his desire that his visitor may be seated: the *Peshwa*, and a few distinguished persons, such as IMRIT RA,O, CHIMNA APPA, &c. sit, but at some distance, on the carpet: two or three questions and answers of supplication and blessing are exchanged, and the DEO bestows on the *Peshwa*, and others, a quantity of rice and dal, and perhaps a cocoa nut, or such trifle. The *Peshwa* receives them, makes a humble obeisance, and takes leave. The DEO enters his palkee, and proceeds, followed by the *Peshwa*, &c. by the wooden bridge to the city: the *Peshwa* quits him near the palace, which the DEO never enters, nor the house of any mortal, but always finds his tents pitched at fixed stations. The first is *Teeoor*, a respectable town about ten or twelve miles from *Poona;* the next *Rajwarry*, a large village or town just above the ghaut, on the *Jejooree*, or *Meritch* road. At both these stages the DEO prepares a feast for all *Bramins* that choose to partake; he goes next day to *Moorishwur*, where he remains in his tents three or four days, and here the principal event of his journey is particularly noticed. On a certain day he orders a portion of rice to be cooked, the quantity is determined by the inspiration of the Deity. The DEO has no premeditation; his impulses are divine and momentary. This quantity of rice, be it one *kundee*, one and a half, two, two and a half, or three *kundees*, (these have been the quantities usually ordered;) as to sufficiency or insufficiency for such as choose to eat of it, determine the bounty or scarcity of the ensuing year.

FOR instance, say one *kundee* shall usually suffice one thousand men of ordinary appetites; if this quantity be ordered, and four thousand, or more persons, shall assemble to partake of it, they shall nevertheless all depart satisfied, if the Almighty intend a sufficient season—nay, if an abundant year be willed, frag-

 ments,

ments, in proportion to the superabundance, shall remain.

If, on the other hand, three *kundees* be cooked, and but one thousand, or fewer, persons partake thereof, they shall notwithstanding remain unsatisfied, although the whole shall have been eaten, should the displeasure of God threaten the land with scarcity.

The actions of the Deo on the night of this day are also minutely watched; as his actions, as well as words, are but the transient manifestations of the Almighty will, totally unpremeditated, and unrecognized by the Deo, they are noted as prophetic.—Should he remain the night through in peaceful repose, national repose is thence predicted; should his slumber, or his waking moments be perturbed, similar mishaps threaten the public weal. If, as hath happened, he starts wildly from his seat or couch, seizes a sword or spear, or makes any movements indicating martial measures, a war, attended by circumstances deduced from the nature of such movements, is foretold.—Every circumstance of this kind is carefully noted by persons employed by government; all is carefully considered, and reported accordingly, with appropriate inferences.

The following is the miracle before hinted at, as performed by Gabajee Deo, the only one that has come to my knowledge, excepting that continued one, as the *Bramins* affirm it to be, of miraculous prodigality. Living beyond one's visible means, seems a very loose argument in proof of a miracle, and would, I apprehend, be susceptible of application, too extensive to allow of its being considered as legitimate.

A well known Sahookar of *Poona*, named Trimbuk Das, had, for many years, laboured under a cruel and unseemly disease, called here *koora;* it appears in white patches, of the size of a rupee, some larger,

larger, some smaller all over the body, and although said not to be leprous, is clearly referrible to that class of disease.—TRIMBUK DAS was afflicted to an offensive degree, but the disease, after baffling every effort of skill that could be exerted, yielded to the prayers of GABAJEE DEO, seconded by the long proved piety of the patient; who undeviatingly, during a course of I think seven or eight years, visited the holy man on a certain day of every moon, using on his return home, in partial and general lavements, the purifying water with which he and others had devoutly washed the feet of the sanctified personage: from such faith and piety he became whole and clean, and is now a perfectly sightly man —very few years have elapsed since this miracle was completed.

THE foregoing is the result of my inquiries on the subject of the *Chinchoor* DEO, to which tedious detail I have to add an account of a visit we paid him on the 10th of January 1800.

I HAD expected to find *Chinchoor*, like *Jejooree*, filled with beggars, but was mistaken, for it bears the appearance of an industrious town; the houses are good, the streets clean, the shops well supplied, and the ground about it indicating seasonable cultivation ; the town is pleasantly situated on the left bank of a pretty river, and is said to contain five thousand inhabitants, including three hundred *Bramin* families: we arrived early, and after seeing the principal temples, which are near the river, and the environs of the town, we took our breakfast of milk, fruit and bread, in a *Bramin's* house. Some of our party not being accustomed to the society of calves and horses, were rather annoyed by them, as well as by smoke. Our party consisted of COLONEL and LORD GEORGE BERESFORD, and my colleague MR. LOVETT—a *Bramin* to introduce us to the DEO, an old acquaintance and fellow traveller of mine—an-

 other

other *Bramin* in office about the Deo, with whom I formed an acquaintance, in view to gathering the information detailed in this letter; and a *Bruhmucharee* from *Bunarus*, who was our constant companion, and seemed to care little for any other society.

About 9 o'clock we were informed that the Deo, who intuitively knew of our visit, had finished his prayers, and would see us, we accordingly proceeded, and after entering an extensive walled enclosure by a fortified gateway, were seated on carpets in a sort of veranda on a confined scale, into which a small door, not more than three feet by two, led from an apartment in which we learned the Deo then was: through this door none but *Bramins* were admitted. In two or three minutes the door opened, close to which sat the holy man, if it be lawful to call him man, on a shawl thrown over a seat a little raised, with another shawl over his head and shoulders: we immediately arose, and made a respectful sulam, and presented our offering, consisting of a cocoa-nut each, and a handful of rupees, about thirty. The Deo at first took very little or no notice of us, or the present, which was removed by an attending *Bramin*. Presently he cast his eyes full on us, and surveyed us attentively, but wildly; and suddenly moving his head, he fixed his eyes with knitted brows on the ground, and soon as suddenly viewed us again. Silence was now broken by our *Bramins* explaining to those attending who we were, (the Deo was supposed to know all about us,) and presently the Deo himself spoke. He desired we would tell our names, which we did, and proceeded to tell our business also, namely, "to bring a letter from His Britannic Majesty to Sree Munt, (the *Peshwa*,) which had been delivered the day before, and that now having paid our respects to Maharaj," (as the Deo is addressed in conversation,) "we had little else to do in this country, and should, after a visit

visit in the evening to DOULUT RA,O SENDH,EEA, return without delay to *Bombay*." The DEO continued some minutes in a state of apparent cogitation, sometimes fixing his eyes, but without "speculation," on us or other objects. He presently whispered one of the *Bramins*, and we were desired to ask any question or questions we pleased, as that, probably, futurity would be opened to us. We were not altogether prepared for this; however, we immediately desired to know the result of the present war between *England* and *France*, and when it would be terminated. It was communicated in a whisper, and in like manner directly answered by the DEO; when the *Bramin* declared aloud that the existing war would assuredly terminate triumphantly and advantageously to the *English* within six moons. We were, for fear of trespassing, rather sparing of our questions.

THE *Bruhmucharee* had expressed some surprise and displeasure at the accounts we had previously given of this hereditary living Deity, and did not at this visit deport himself with such gravity and decorum as it is common for *Bramins* to assume. He would not profess any faith in the power ascribed to the DEO, of working miracles. He required, he said, ocular demonstration of the existence of that power; nor would he credit the prophetic spirit, until manifested by the fulfilment of the prediction. This, particularly the first want of faith, afforded great room to gall him in argument, as he did not perhaps foresee the extent of the objection; for he acknowledged he had never seen a miracle performed, although he would not disavow his belief in many. Following the bent of his inquisitive disposition, he asked the names of several persons near him, who happening to be of the reigning family, assumed the patronymic final of DEO, on which he was inclined to be jocose; and we were, indeed, obliged to re-

4 press

press his propensity to turning what he saw into ridicule.

After sitting about twenty minutes, we asked permission to depart, and while the customary gifts on taking leave were bringing, we were desired from the Deo to require something of him. The return to this generosity was easy enough, and we accordingly implored the favour of his holiness on our country, and his prayers for its prosperity in general, and our own in particular, which were vouchsafed, and in such a mode of expression as to leave an obvious opening to infer that such favour and prayers had not been without their previous effect in raising *England* and Englishmen to such a pitch of aggrandizement and general happiness. We had, therefore, only to beseech a continuance of his regard.

At going away the Deo gave each of us, including the *Bruhmucharee*, some rice and spices. We made our reverences and departed.

The Deo did not appear to us to merit the appellation of *Deewana.* His countenance is expressive and not disagreeable, his eyes keen, complexion rather fair: he seemed about fifty-five, but is, they say, five years older, and is apparently, (but he did not rise,) of middle stature.

We saw also his son Bawa Deo, sitting at some distance, in the apartment with the Deo, among some *Bramins.* He is a fat, dark, but not very ill although rather stupid looking youth, about five-and-twenty. He took no notice of our salaam, farther than vacantly staring at us; of the two, the son looked by far the most like a *Deewana* in its usual signification.

I had nearly forgotten to mention that during the visit the *Bruhmucharee* was invited to see the symbol of the divinity, the sacred stone, to whose presence it was not judged advisable to admit us, although

although we had been previously led to expect it; we did not, therefore, urge it, but the *Bruhmucharee* demurred at going, unless we also were indulged with a sight. He was, however, prevailed on to go without us; and he reported this typification to be an ordinary sort of a stone of three or four seers, coloured red, oiled, &c.

WITHIN the enclosure or fortification, as it may be called, in which the DEO lives, we were shewn a large room, with another over it, in which the DEO feeds *Bramins.* The two, they said, would accommodate two thousand persons. The one we saw was very large, and either, they said, built by HURRY PUNT, or that he had entertained a party there.

WE here put on our shoes, which we had of course quitted at the entrance of the holy ground, and departed.

Letter to the Secretary from His Excellency the Honourable FREDERIC NORTH, *Governor of* CEYLON; *introductory to the following Essay.*

WILLIAM HUNTER, ESQ.

Secretary to the Society for Asiatic Researches, &c. &c. &c.

SIR, CALCUTTA.

I HAVE the honour of transmitting to you, to be laid before the Committee of Papers, an Essay on the Religion and Customs of the *Cingalese*, drawn up by Mr. JOINVILLE, surveyor general to this government.

IT is necessary to mention, that this Essay was concluded before the arrival on this island of the embassy of Colonel SYMES, and of the account of the Religion and Customs of the Inhabitants of *Burmah* by Doctor BUCHANAN, contained in the sixth volume of the Researches of the Society.

I have the honour to be,

SIR,

Your most obedient humble Servant,

FREDERIC NORTH.

COLOMBO,
27th September 1801.

XV.

On the Religion *and* Manners *of the People of* Ceylon.

By Mr. JOINVILLE.

ANTIQUITY OF THE RELIGION OF BOUDHOU.

It is generally known that the religion of Boudhou is the religion of the people of *Ceylon*, but no one is acquainted with its forms and precepts. I shall here relate what I have heard upon the subject, and I have the satisfaction to think, that though my information may not be altogether complete, yet it will serve as a clue for future and deeper researches. The first person who treats on such a subject, labours under disadvantages, which succeeding authors know how to turn to their own account, by finishing what a former hand had sketched, claiming the merit of the whole work. Regardless, however, of this consideration, I have the consolation to think I shall be useful to him who may next treat of the present subject.

If Boudhou be not an allegorical being, he is a man of genius, who has made laws and established a religion over a large tract of *Asia*. It is hard to say whether He, Zoroaster, or Brahma were the most ancient. In fact, it would be necessary towards the decision of this question, first, to establish that these three legislators had really existed, or rather if these names are not merely attributes. Zoroaster is the only one represented as a man, Brahma being always drawn as a part of and uniting the three supreme powers of Creator, preserver and destroyer, in his own person. Boudhou is superior

to

to all the gods; he is, however, not what we mean by a god, being inferior to them in some things, and above them in others. He is not purely a spirit, as he has a body: he over-runs the different worlds with rapidity, in the same manner as the geniuses in the Arabian Tales, well beloved by VISHNOU, and aided by his power. He governs the bad spirits, who have withdrawn their allegiance from the gods, and who are hurtful to men: yet he is the son of a king, a husband, a father, and a pilgrim. He is eighteen cubits in height, eats rice and vegetables, and has several of the attributes of humanity. He is called SAMAN the *Saint by Excellence.* I have made every inquiry, and have been informed that there is no etymology for the word BOUDHOU in the ancient languages of *Ceylon.* Whatever may be the opinion of the *Singalese* respecting him, we shall consider him as a man. As BRAHMA is an idea, and not a being, there can be no question about whether BOUDHOU lived before or after what never existed as a being. But it would be well worth ascertaining which of the two religions, of BRAHMA or of BOUDHOU, is the more ancient. From the similarity of the two religions, there can be no doubt but that the one is the child of the other; but it is hard to know which is the mother. We find the religion of BOUDHOU in ancient times extending from the north of *Tartary* to *Ceylon*, and from the *Indus* to *Siam*, (I will not say as far as *China*, because I do not believe that FOE and BOUDHOU were the same person.) In the same manner we see that of BRAHMA followed in the same countries, and for as long a space of time. It is, therefore, not in history, but in the precepts of the two religions, that are to be found the *data* by which to decide this question. According to the *Brahmins*, a being existing of itself hatched an egg on a flower of a *lotus* that was floating on the waters, and out of this egg came the world: if they were asked whence came

this

this egg, they would no doubt answer that the Supreme Being had laid it; therefore the world has been created. In the opinion of the *Boudhists* there has been no creation; MAHA BRAHMA, all the *Sakreia*, and *Brahmes*, have existed from all time, and so have the worlds, the gods, the human race, and all the animated beings.

THEY do not believe in the history of the egg, and though they hold the flower of *lotus* in respect, it is for a very different reason from the *Brahmins*. According to the latter, animated nature is subject to perpetual transmigration. The soul, given to all animals, departs from the body of one to enter that of another, and so on ad infinitum. The *Boudhists* believe that the soul exists from all time; that they are to transmigrate in the course of a time infinitely long, to be determined by their good or bad behaviour, and then cease to exist. The end of the soul is called, in *Singalese*, *Nivani*, and I am told in *Sanscrit*, *Nirgwani*. This is the passive happiness to which all the *Boudhists* look up. A criminal, that was lately hanged at *Point de Galle*, declared he was happy to die, as he would then become *Nivani*. But in this he shewed his ignorance of his religion, as he could not become *Nivani* till he first had been one of the BOUDHOUS. The *Brahmins* calculate the antiquity of the world beyond what can be conceived by the most extravagant mind; but these calculations are supported by astronomical periods ingeniously combined together. As the world never was created in the opinion of the *Boudhists*, their calculations only relate to the immense number of transmigrations of BOUDHOU, from the time he first thought of becoming BOUDHOU, till that when he became *Nivani*; and this period they compute at an unit followed by sixty-three *Zeros*, being the result of some combinations so intricate,

3 that

that it may be easily imagined that very few of their wise men understand them. There are traces, however, of the *Brahmin* calculations to be found in those of the *Boudhists*. The *Brahmins* and *Boudhists* are equally bigoted and extravagant, with this difference, that in the former religion are found very deep ideas of astronomy, in the latter none: I have till now searched in vain for an instructive work in *Singalese*, relative to the heavenly bodies, and have only found uninteresting speculations on the influence of the stars on the affairs of the world: the *Brahmins* respect fire, the *Boudhists* do not. The former eat of no animal, the latter are restricted only to the not partaking of the flesh of nine, of which the ox is the principal.

I AM rather of opinion, upon a comparison of the two religions, that that of BOUDHOU is the more ancient, for the following reasons—The religion of BOUDHOU having extended itself in very remote times, through every part of *India*, was in many respects monstrous and unformed. An uncreated world and mortal souls, are ideas to be held only in an infant state of society, and as society advances such ideas must vanish.—A fortiori, they cannot be established, in opposition to a religion already prevailing in a country, the fundamental articles of which are the creation of the world and the immortality of the soul. Ideas in opposition to all religion cannot gain ground, at least cannot make head, when there is already an established faith; whence it is fair to infer, that if *Boudhism* could not have established itself among the *Brahmins*, and if it has been established in their country, that it must be the more ancient of the two.

IN looking into the *Singalese* books, we find several striking resemblances between their astronomical system, and that of the *Brahmins*; for instance,

stance, we see the number 432, followed by any number (no matter how great) of zeros, which among the *Indians* is the result of certain combinations in the movement of the heavenly bodies; combinations which agree almost exactly with the calculations founded on NEWTON'S system. This same number 432, among the *Boudhists*, is no longer the result of astronomical combinations, but of arithmetical ones, arranged expressly to obtain it. The *Boudhists* have only a mechanical knowledge of it, and generally attach sixty *zeros* to it; whereas the *Bramins* put but three or four: had the former received it from the latter, they would have either kept it entirely, or changed it entirely in its mystico-numeric details, so that the number 432 would either have been kept in its original purity, or entirely lost; but if, on the contrary, they transmitted the science to the *Bramins*, as in the unfortunate wars which they must have suffered in the reformation by the *Bramins*, they were driven from their country; and their effects, books, observatories and astronomical tables were lost; they could preserve only a loose remembrance of their former science, (for they were obliged to wander a long time before they could unite in a body either on *Ceylon* or *Siam.*) Hence, is it not evident that the *Boudhists* were possessed of astronomy before the *Bramins*, and as both religion and astronomy are united, is it not probable that the religion of the *Boudhists* is the more ancient? It is ascertained that ZOROASTER is not very ancient: it is said that a council was held on the subject of his principles, and that the result was an adherence to their belief in the immortality of the soul: therefore, ZOROASTER must have established something, perhaps the adoring of fire, or somewhat of that kind at present used by the *Parsees* of *Bombay* and *Surat*. The *Bramins* do not adore, but they respect fire, and

 keep

keep some constantly lighted in their houses, as well as in their temples. The *Boudhists* pay no kind of regard to it, because nothing of the kind was thought of when their religion was formed. The *Boudhists* eat animals, the *Bramins* do not. If it should be held that reforms tend to the perfection of religion, to decide on the question of priority of age on that ground, it should be ascertained whether it be better to eat a partridge than a potatoe, which being a matter of taste, cannot be easily decided. But there is a more direct way of coming to a conclusion on this subject. All reformers attempt to throw a slur on the individuals professing the religion they wish to reform: now if the *Boudhists* had been the reformers, they could not have reproved the *Bramins* for eating rice, as they eat it themselves; nor for eating rice only, for when the religion allows eating both meat and rice, it is in every person's choice whether he will eat only one of these. But if, on the contrary, the *Bramins* had been the reformers, they could throw blame on the *Boudhists*, by prohibiting meat to themselves: these reasons make me believe that the religion of the *Bramins* is not so ancient as that of the *Boudhists*, and that MENU was the reformer. But that is a question of no importance to what I have to say further.

ACCORDING to all the old *Singalese* authors, particularly NIMI GIATEKE*, and the BOUDHOU *Gunukatave*†, BOUDHOU transmigrated during four *asankes*, and one hundred thousand *mahakalpes* of years, from the time he took the resolution to become BOUDHOU, till that when he was born for the last time according to some, or, as others will have it, till he became *Nivani*. To form an idea of this period,

* An incarnation of BOUDHOU, under the name of king NIMI.
† History of the achievements of BOUDHOU.

riod, the meaning of the words *asanke* and *mahakalpe* must be explained. There are two ways of explaining *mahakalpe*: the first supposes a cubic stone of nine cubits on each side; a goddess of great beauty dressed in robes of the finest muslin, passes once in every thousand years near this stone, at each time the zephyr gently blowing the muslin on it, till in this way it is worn down to the size of a grain of mustard: the space of time necessary for this is called *antakalpe*; eighty *antakalpes* make one *mahakalpe*. According to the second way of explaining the term, it is said that the earth increases seven *yoduns* in one *antakalpe*; but a thousand years only increase it the thickness of one finger, in the opinion of the *Boudhists*. It then remains to be seen, how many fingers there are in one *yodun*. The calculation is as follows:

12 fingers····make····1 viet.
2 viets················1 riene or cubit.
7 rienés ······· ····1 jaté.
20 jates···············1 isbe.
80 isbes···············1 gaoué.
4 gaoues ········· ··1 yodun. —About 14 English miles. One *yodun* is, consequently, 1075200 *fingers* —7 *yoduns* 7526400 *fingers*, which, multiplied by 1000, the number of years makes 7526400000, the amount of an *antakalpe*, which, multiplied by 80, produces 602112000000 years, or one *mahakalpe*. The first computation, involving in it a calculation beyond the power of the human imagination to reach, leaves us nothing to say on the subject, except to express our total disbelief of it. The second is at least intelligible, and, it will be seen, bears a smaller proportion to an *asanke*, than a second does to a thousand centuries. The *asanke* is a number explained in three verses by an ancient author; these three verses are composed of the following

words, each having a numerical meaning—Satan, Sahajan, Lakhan or Lakse, or Lack, &c. &c.

Satan···signifies	100
Sahajan	1000
Lakhan	100,000
Naouthan	1000,000
Cathi	1000000000
Pakethi	1000000000000
Cothi Pakothi	1000000000000000
Cothi Pakothi Naouthan	18 zeros.
Nina Outhan	21 do.
Hakoheni	24 do.
Bindhou	27 do.
Aboudhan	30 do.
Nina-Boudhan	33 do.
Abahan	36 do.
Abebhan	39 do.
Athethan	42 do.
Soghandi	45 do.
Kowpellan	48 do.
Komodan	51 do.
Pomederikan	54 do.
Padowonan	57 do.
Mahakatta	60 do.
Sanke or Asanke	63 do.

One *sanke* or *asanke* is, therefore, a number of years amounting to an unit with sixty-three *zeros* after it. I suspect that there is an error in the four first numbers, though all those, whom I have consulted, have assured me there is not. This is to be lamented; for had the account commenced with 1, the second line been 1000, the third 1,000,000, &c. and so on, and that the second were added to the first, the third to the two preceding ones, the fourth to the three, and so on, it would produce a fine magical square, of the same description as that displayed by the wise men of *Siam*, and which a famous astronomer,

astronomer, Mons. DE CASSINI, has not thought unworthy of employing his time in calculating. It is worthy of remark, that the *asanké* is denominated by sixty-four cyphers. For if this number be used to divide a *mahakalpe* 60211200000, the quotient is 940800000, which last number can be equally divided by 64, by 4, by 80, by 32, all remarkable numbers in the mysterious calculations of the *Boudhists.* If the numbers of *antakalpes*, 80, be multiplied by the number of BOUDHOUS, 5, it will give 400; and if 64, the number of cyphers in an *asanké*, be multiplied by 5, it will give 320; these two numbers, added together, make the quotient of 432000, by 600, a period famous among the *Chaldeans* as well as the *Indians*, 432000 representing the *Kali* of the *Bramins.* It is certainly not enough that this number should be produced by means of certain divisors and multiplicators; but it must be proved that these numbers are particularly marked in their religion. The number 5 stands for the five BOUDHOUS, of whom one is yet to come. The number 4 represents the four BOUDHOUS that have already appeared, and also the four asankes of transmigrations of GAUTEME, the fourth BOUDHOU; 80 is the number of years of the last life of the same BOUDHOU, for, according to the most authentic works, he was,

Kumareïa (Prince) during····	16 years.
King, during ···············	13 do.
Pilgrim, during ············	6 do.
Boudhou, during············	45 do.
Total····	80

THIRTY-TWO represents the number of his great qualities, as well as of his middling ones, which, added together, amount to 64, the number of cyphers of the *asanke.*—In fine, to be short, we shall only observe that four *asankes*, 100,000 *mahakalpes*, and 32 great qualities of BOUDHOU, compose mysti-

 cally,

cally, if not arithmetically, the *Kali* of the *Brahmins* of 432,000 years.—We shall have occasion hereafter to remark the coincidence in the calculations of the *Boudhists* with those of the *Brahmins.*—The *Boudhists* of *Ceylon* are the descendants of the *Boudhists* of the continent of *Asia*, who emigrated at the revolution effected by the *Brahmins.*—Having lost their astronomical tables, they have attempted, by a variety of forced, and often unintelligible calculations, to produce the numbers resulting from the astronomical experiments of their ancestors,—as they have themselves preserved nothing of the science, except these numbers.

COSMOGONY.

THE *Boudhists* imagine, that the world is composed of an infinite number of worlds, resembling one another. In the centre of these, lies a stone called *Maha Meru Pargwette*, (*Pargwette* signifies a stone in the *Pali* language,) sixty-eight thousand *yoduns* in height, and ten thousand in circumference, making a hundred and forty thousand English miles. SAKREÏA, the King and God, lives at the top: around this stone lies another, called *Yougandere Pargwette*, one half the height of the former. The space between these stones is filled with water, and is termed *Sidhantē Sagrē*, meaning the coldest water: *Yougandere* is the seat of the stars, the planets, and all the bodies whether luminous or not, which we call celestial: around *Yougandere* is *Issedare Pagwette*, where lives a bird called GOUROLASS, 150 *yoduns* in height: and next to it lies *Karvike Pargwette*, an uninhabited stone: Next to the last mentioned place is *Soudassene Pargwette*,

wette, a similar one: next to that *Vineteke*, and then *Assuekaru*. The space between all these stones is filled with the coldest water, *Sidhantē Sagrē*. *Tchiakrevatte Pargwette*, or *Sakwelle Gale*, surrounds a vast space inclosing *Assuekaru*. The circumference of *Sakwelle Gale* is 3,610,350 *yoduns*, and its diameter 1,203,400, uninhabited, is all of solid stone. Each of these *Pargwettes* is only half as high as that which it surrounds; so that *Assuekaru* is one 128th part of the height of *Maha Meru*, and *Tchiakrevatte Pargwette* one 256th part. Between *Assuekaru* and *Tchiakrevatte* are four countries, called *Maha Dwipes*, (*Dwipe* signifies island,) placed at the four cardinal points. *Pourgwevidehé* at the west, *Giambu* at the north, *Aprigodani* at the east, and *Uturu Kurudiveine* at the south. *Pourgwevidehé* is in the form of a half moon, and is inhabited by people whose faces are shaped like a half moon. It is seven thousand *yoduns* in circumference, and is surrounded by 500 islands, each of them one hundred *yoduns* in circuit. *Giambu* is the earth we inhabit. It is of a triangular form, and is divided into two parts; that in which men immediately live is seven thousand *yoduns* in circuit; and the other, in which spirits only exist, is about three thousand. The elephants of the first class, which are 1,000,000,000 times stronger than those of the tenth, live also in this place, which is called *Himalé Vani*. It is besides the favourite residence of VISHNU, of ISWARE, of * NATHE, and several other great gods, who are there for the protection of the earth. It is surrounded by five hundred small islands. The small part, *Himalé Vani*, is of the same shape as the whole together, being triangular, the other part is a trapezium. They have all together 10,000 *yoduns* in circumference. As the triangle *Himalé Vani* is three thousand *yoduns*, the *Trapezium*

 must

* The *Nats* are not known here, there is only a god called NATHE.

must be about nine thousand; but the *Singalese* books make it but seven thousand, which cannot be the case, geometrically, even supposing a triangle carried to its extreme length. But arithmetically, seven and three are ten, which is all that is necessary to satisfy the *Boudhists* of the present day. The inhabitants of * *Giambu*, our earth, have a triangular head, which, however paradoxical it may appear, is clearly proved by the learned *Singalese* to be the case, by lines which they trace on their own faces. *Giambu* is situated to the north of the system; around it are five hundred islands, one of which, *Lanke*, is the island of *Ceylon*. This island is guarded by four great gods; before, by VISHNU; behind, on Adam's peak, by SAMAN: RANDE KOUMAREA, or KATREGAM, is on the right, and AYENAIKE on the left. The fore part, according to the *Singalese*, is *De-undere*, the hind part Adam's peak: on the right lies the pagoda of KATREGAM, and on the left *Putaland*. VISHNU has placed them thus. *Apregodami* is a country of a round shape, inhabited by men with round faces like the full moon, and by spirits of a particular description that are to be found no where else. It is situated in the east, is seven thousand *yoduns* in circumference, with five hundred islands round it. *Uturukuru-diveinē* is in the south, of a square form; its inhabitants have square faces, they live there five hundred years, and there are five hundred little islands round it. As we have one day the prospect of being in one or other of these countries, the ladies, who may be shocked at the idea of having triangular faces, have at least the consolation to be able to choose in their next transmigration betwixt square faces, full moons, or half moons.

THE system of the world, or of the parts composing the world, which we have just described, is called *Sakwelle*. On the *Maha Meru Pargwette* are

* *Giambu Dwipe* is as *Zabudiba* at *Ava*. *Giambu* is a tree, (*Eugenia*.)

are four stones; the first between the north-east and north-west; the second between the north-east and south-east; the third between the south-east and south-west; the fourth between the south-west and north-west. The first stone is green, and reflects a green colour over the whole of that part of the *Sakwelle* which is opposite to it; even the inhabitants are green: we are these inhabitants. Our not perceiving this, is to be attributed to a defect in the organs of our sight; but holy persons, virtuous souls, see us as we really are. The second stone is red, and so is the corresponding space around it. The third stone is yellow, the colour of gold, and so is the space about it. The fourth is the colour of silver, as is its corresponding space. The sun that illumines *Yougandere* travels round its habitation; when it gives light to the north, the south is in obscurity, and *vice versa*. It will have been observed that there are eight *Pargwettes*, in the same manner that we should have eight planets, had not one been suppressed. Our *Sakwelle* appears to be divided into separate parts by the waters that are between the *Pargwettes*, but they all, though in different parts, unite themselves at their base. There is an infinite number of *Sakwelles* that touch one another by the points of their circumference. They are all of the same size. On account of their round space, there must be empty spaces between them, which form spherical triangles. These triangles are cold hells, called *Lokonan, Tariké, Naraké*. The hells that are hot, lie under the earth we inhabit, and are termed *Avitchi Maha Naraké*. There are thirty-six great hells, or *Maha Naraké*.

THE heavens are divided into three classes, the *Kamelokes*, the *Brahmelokes*, and the *Arupelokes*; amounting in all to twenty-six, and are placed one above the other.

1. Tchat-

1. Tchattourmaharagikeié, which is 42000 yoduns in height, counting from its base to the top of Mahameru Pargwette.
2. Taoutifeeie or Tretrinsak; this heaven is governed by SAKREIA.
3. Tamé, governed by SUIAMENAME.
4. Santhoupité, governed by TOSSITE.
5. Nermane Jattie, governed by SOUNERMITTE.
6. Parenermitté, governed by WASAWARTIE,

} *Kamelokes.*

7. Brahmaparissetie.
8. Brahmaparoussittïe.
9. Brahmekaiké.
10. Waredabeie.
11. (That name is forgotten in the *Singalese* manuscript.)
12. Abassareïé.
13. Paretchissoubeié.
14. Apemene Soubeié.
15. Soubekirne Soubeié,
16. Vehapeleié.
17. Assansateïé,
18. Aviheïé.
19. Attapeié.
20. Soudasseié.
21. Soudassieié.
22. Aghenishtakeié.

} *Brahmelokes.*

23. Akassenan tchiateneié.
24. Vignanantchia.
25. Aghintchiniie.
26. Nenessanjagnianan

} *Aroupelokes.*

WHEN

WHEN the *Mahakalpe* ends, that is, when the system of the worlds is overturned, and that all is in disorder, the heavens described by the numbers 7, 8, 9, 10, 11, 12, are in a state of conflagration. Those numbered 13, 14, 15, 16, are laid waste by violent winds; and those numbered 17, 18, 19, 20, 21, 22, are inundated. The heavens, called the *Aroupelokes*, are of a very extraordinary description; there are many living bodies without souls, or the soul is not the life; and there are souls without bodies, and yet are not spirits, besides several other things equally curious. As each of us may hope to see this when we transmigrate, I shall not give a further detail of it.

THEOGONY.

THERE are three kinds of BOUDHOUS, the *Laoutouras*, the *Passes*, and the *Arihats*. There is nothing in the world superior to the *Laoutouras*. One of these is constantly in a *Mahakalpe*. If there be one, the *Mahakalpe* is called *Sarakalpe;* two, *Mandakalpe;* three, *Warakalpé;* four, *Saramandekalpe;* five, *Mahabadre-kalpé*. We are in this last, because it bears five BOUDHOUS; four have already ended, having become *Nivani*. The fifth will finish with the present *Mahakalpe**. The first of these five

* Sir W. JONES, in his Chronology of the Hindoos, vol. 2d of the Asiatic Researches, gives the names of seven Rishis, or holy persons, followers of VAIVASWATA, Son of the Sun. Their names are CASYAPA, ATRI, VASISHTHA, VISWAMITRA, GAUTAMA, JAMADIGNY, and BIARADWAJA. Among these seven names are to be found two of the five BOUDHOUS, KASSIAPE and GAUTEME. I think that the name of MAITRI is corrupted into the word WISIVAMITRA. In the same treatise there is great mention made of BOUDHOU under the name of BOUDHA, whom BAGAWATAMUT supposes to be of a colour between white and red. The author of the *Amaracosha* makes him to be son of MAYA: it is said farther on, that he is the son of the moon, a male deity, and that he married ILA, daughter of MENU. From what is said in the Sanscrit books about BOUDHU, I conclude that the *Brahmins* made his history intricate, in order to destroy the remembrance of *him*.

five BOUDHOUS was called KAKOOSANDE: the second KONAGAME; the third CASSIAPE; the fourth GAUTEME; he, by whose laws the world is governed, and will be governed for 2657 years to come, from the 1st of May 1801 of the Christian era. It is 2344 years since BOUDHOU became *Nivani.* This era is called BOUDHOUVAROUSE; the fifth, the BOUDHOU to come, will be called MAITRI. He is actually in the heaven *Santhoupitie.* There has been a *Laoutouras* BOUDHOU, named DIPANKERE, who has done incredible things. He lived in a very remote *Mahakalpe.* Between him and GAUTEME there were twenty-two *Laoutouras.* The *Passe* BOUDHOUS are very numerous; but none have ever existed in a *Mahakalpe* which has produced a *Laoutoure.*

THE *Arihats* are as numerous as the preceding ones; many of them were promoted by GAUTEME to be his guard, but they have all become *Nivani.* The last survivor of these inhabited the *Wanny,* the northern part of *Ceylon,* before he became *Arihat.* The *Laoutouras* owe their becoming BOUDHOUS to their virtues. They transmigrated an infinite number of years before they obtained it. They were all animals, men, and even spirits or gods. Among these gods are all the *Brahmes,* and even MAHA BRAHMA himself. But in the spiritual hierarchy they are all inferior to the BOUDHOUS. The state of a BOUDHOU is that to which every being should aspire: because, to become *Nivani,* one must first be a BOUDHOU of one of the three sorts. The violent propensity to become *Nivani* proceeds from a dread that, in one of their infinite number of transmigrations, they may assume the shape and character of an uncleanly animal, or an inferior devil. MAHA BRAHMA is a god who has become such, after many transmigrations, and who is destined for the state of BOUDHOU; in the mean time, he is superior to all the *Brahmes.* There can be but one MAHA

BRAHMA

BRAHMA in the space of two *Kalpés* and a half; the present was servant to GAUTEME, and held the *parasol* over his head; SAKREÏA is nearly of the same kind of gods as the *Brahmes*, but he is superior to MAHA BRAHMA. There have been many SAKREÏAS, though never more than one at a time; his residence is on the central stone of our system of worlds, MAHA MERU-PARGWETTE; he is always occupied in doing good: the books are filled with accounts of his functions. When a man, perfectly virtuous, is afflicted with physical or moral pain, this good king knows of it by a shock which he feels on his throne; he instantly approaches the unfortunate person, who is relieved on the spot, without seeing his benefactor. Four gods watch round his *pargwette* incessantly, each of whom has an army of beings subordinate to them, though not constantly with their masters. The first, VIRUPAKSHE, who commands an army of *snakes*; the second, DERTERATCHTRE, the chief of a whole race of *Gouroulas*, who are several hundred *yoduns* in height, and inhabit, as we have said before, *Issedare Pargwette*. The third, FAIFREVENNE, who commands the devils; the fourth, VIVUDE, chief of the gigantic spirits, called *Rumbandé*. Under the stone of SAKREÏA lives a devil, called ASSURÉ, who watches the moment when the posts are not guarded, to attack SAKREIA. But the four Gods are immediately informed of it by means of their divine science, and the devil is instantly hurled back into his dungeon.

BUT to return to GAUTEME BOUDHOU; he is generally called SAMAN GAUTEME BOUDHOU VAHANSE; the Lord Saint GAUTEME BOUDHOU. It has been justly observed, that the SAMONOCODUM of the people of *Siam* is the same as the BOUDHOU of the *Singalese*. But I do not know that the analogy in the names has as yet been observed. We see now that SAMONO and SAMAN resemble each other; and that CODOM can be easily taken for GAUTEME.

Boudhou, in one of his three voyages to *Lankadwipe*, the island of *Ceylon*, left on the top of *Jaman alé Sripade*, Adam's peak, the print of one of his feet; but though I have been at great pains to find it out, I have not as yet been able to ascertain whether it was his right or his left foot: and I am convinced that it must be, universally, a matter of doubt, for all the feet of Boudhou that I have seen in the temples are so awkwardly made, that there is no distinguishing the little toe from the great one. There is also a print of Boudhou's foot at *Siam*, but from the accounts of travellers, it is equally uncertain whether it is his right or his left: it suffices to know, that it is the mark of Boudhou. This not being doubted by any of the *Singalese*, the very good christians excepted, to whom the *Portuguese* priests have clearly proved that this is the mark of Adam's foot. The *Boudhists* of *Ceylon*, however, discredit the account of Boudhou having stridden from *Siam* to *Ceylon*, having one of his feet at each of these places at the same time. As Boudhou was but eighteen cubits high, it is a thing impossible according to their own tenets.

Gauteme Boudhou was the son of a king of Giambu Dwipe, called Soudodene Maha Ragia, whose kingdom was one of those seven large stones that I have not been able to learn the names of; his mother was called Maya, or rather *Maha* Maya.— He was there known under the name of Prince Sidharte; he had a son by his wife Jassodera Devi, who was called Rahoule, and who succeeded to the throne on the death of his father. Having in vain attempted, during four *asankes*, more than a hundred thousand *mahakalpes*, to become Boudhou, he at last made himself a pilgrim. At the end of six years pilgrimage, an account of which is given in a large volume, he became Boudhou; in forty-five years after, *Nivani;* having established an order of things in this *Mahakalpe*, which is to last for

for five thousand years; after which, there will be several changes in the present system; long wars and a successive diminution in the lives of men, till they are reduced so low as not to continue beyond five years; and every one will commit, during this short space of time, unheard crimes. A terrible rain will sweep from the face of the earth all except a small number of good people, who will receive timely notice of the evil, and will avoid it. All the wicked, after being drowned, will be changed into beasts, till at length MAITRI BOUDHOU will appear, and will establish a new order of things; he is now alive for the last time but one, and inhabits one of the superior heavens. It is known that he will be born for the last time in the kingdom of *Kœtumati*. His father will be SOUBRAMANÉ, his mother BRAHMÉ VETI-DEVI, his wife CHANDRE MOUKHI (moon face), and his son, BRAHME WARDENE MAITRI, will be 88 cubits in height, and be always surrounded by 100,000 *Rahatans*, a species of spirits not very remarkable in the celestial hierarchy, though tolerably powerful. It will appear from what I have said, that the present *Mahakalpe* will end in five thousand years, to commence from the day that BOUDHOU became *Nivani*; that a kind of CHAOS will succeed, and will continue till the appearance of MAITRI BOUDHOU. It is stated in some of the books, that the *Mahakalpe* will end with MAITRI. For my part, I dare not decide a question of so much importance, which might one day give rise to wars, if the Priests of BOUDHOU disputed; but luckily their views are limited to receiving peaceably the alms of charitable persons, and of covering their Idol every day with fresh flowers.

THE HELLS.

I HAVE brought the reader to the end of *Kalpé*; but it is not fair that he should arrive there without first passing through the hells. Being in them, we shall

shall remain but a short time, as the diabolical system of the *Singalese* is so complicated that a long narrative would only disgust the reader.

The Hells are places of transmigration for the souls of those who have deserved punishment, and they transmigrate into different persons according to the weight of their offences. Wherever one may be in transmigrating, he is liable to be a devil, which is certainly a punishment; for though there is power, there is also misery attached to the state of a devil. The *Preteio* devils for instance, which are the most numerous, are wretched beings, who, though constantly hungry, have not any thing to eat; and being always about us, are but too happy if we afford them food by spitting or blowing our noses. They are the only devils who do us no harm. All the others find a pleasure in rendering us unhappy, by causing our illnesses. This has led to the use of *Bales*, which are, however, prohibited by Boudhou; we shall speak of them hereafter. Isvara and Vaissevene, two powerful gods, keep all the devils subordinate to them in as much order as possible, but they are not always in time to prevent the effects of their malice.

CHRONOLOGY.

We have already given the opinions of the *Boudhists* about the antiquity of the world, together with their truly wonderful chronological calculations. We shall hereafter give an extract from the book of Ragia Paskemoodilliar, chief of the cast of *Saleas*, in which there are curious details on this subject. At present we shall touch on a chronology that approaches somewhat nearer to our understanding. We shall not speak of the history of Boudhou, a part of which is contained in 550 volumes, each relating to the history of one transmigration only. We intend to give a copy of some of the paintings on the walls of the pagodas, with their explanation.

planation. It is, however, at present sufficient to establish, that on the 1st of May 1801, there will have been 2344 years since BOUDHOU became *Nivani;* but not as some ignorant *Singalese* state, since he was born for the last time. BOUDHOU knew (from his great knowledge) that the descendant of a Lion would attempt the conquest of *Ceylon.*—As there were then seven hundred devils remaining, who had escaped destruction when BOUDHOU made great havoc among them in one of his journeys through the Island, he thought proper to avail himself of the destiny of this hero in order to destroy these 700 devils.—He accordingly ordered VISHNOU to afford him every assistance towards the success of his project.—BOUDHOU became *Nivani,* and seven days after, VIGE KUMAREIA, the hero, departed and arrived at *Ceylon* with 700 giants, which VISHNOU had procured for him, and a sanctified girdle, and a species of holy water which SAKREIA had made him a present of. The following is the genealogy of VIGE KUMAREIA. VAGOORAGIA, the husband of his grandmother, was a descendant from the Sun, king of *Vagouratté,* and father of a girl who had a connection with a furious Lion, the scourge of the country. This connection produced SINHEBAHOO, KUMAREIA. (SINHE means Lion). VAGOO was never sufficiently powerful to destroy this Lion. He ordered SINHEBAHOO, (the only one in his kingdom sufficiently strong to fight with this Lion) to attack him. SINHEBAHOO, after repeated menaces from VAGOORAGIA, at length determined to enter the lists with the Lion, his father, attacked and killed him. In consequence of this, he acquired a title to the crown of VAGOO, and on the death of VAGOO, obtained it, and added to it that of LATESINHE. VIGE KUMAREIA, who, we have already said, debarked on *Ceylon,* was his son. He landed at *Tamme* in the *Wanney,* and lay down to rest with his 700

giants

giants under a * *Bogaha* tree, which sheltered them all. There was at that time in *Ceylon*, a female devil, who had three breasts, and who knew when one of those fell it would be the sign of a powerful stranger having arrived in the Island, who would marry her. This breast fell, she immediately disguised herself, as a bitch, and went in quest of the stranger. Having found him, she smelt his feet, and retired. VIGE judged, from seeing the bitch, that there must be inhabitants at no great distance. He sent his giants to reconnoitre; these, misled by the bitch, whom they followed, found themselves suddenly on the borders of a lake, into which they were all plunged. VIGE having waited their return in vain for a long time, suspected they had met with a misfortune, and marched forward in expectation of hearing of them. He arrived also on the borders of the lake, where he found a beautiful woman, called KUVENI. This was the same devil he had seen disguised as a bitch. He suspecting that she had hid his giants, without hesitating, seized her by the hair, and threatened her with the most dreadful vengeance if she did not deliver them up to him. She consented on condition that VIGE would marry her. He not having a woman at the time with him, and she being beautiful, agreed, and took the oath accordingly. At this instant the giants sprung out of the waters in the same state as they had entered them—KUVENI then informed him that all the devils of the Island inhabited two villages near the lake, and that she would enable him to destroy them all, if he pleased.—VIGE immediately accepted the proposal. KUVENI changed herself into a mare; VIGE mounted her and darted blows on every side wherever she brought him. This he did with so much success, that in a few hours he killed all the devils in the Island, except one. This one is still in *Ceylon*, and does a great deal of mischief. It is, probably, the one that a well known traveller,

(Knox)

* *Bogaha* is found, but not the banian tree.

(Knox) proves by an irresistible argument, that he has heard at different times.—VIGE then, finding himself master of the Island, took the title of VIGE RAGIA, and the inhabitants that of *Sinhale* (friends of the Lion) out of compliment to VIGE. This is the origin of the word *Singalese* (as we call it). VIGE RAGIA was the first of the line of kings, descendants of the Sun. It has been mentioned that he was the grandson of a Lion on his father's side: But as his grandmother was a descendant of the Sun, it is sufficient reason why he should be considered of that race. Also, since his time, all the kings of *Lanka Dwipe* (since called *Ceylon* from *Sinhale*,) have taken the title of sons of the Sun.

IT will appear from what we have said, that VIGE RAGIA arrived in *Ceylon* on the 7th of May, 543 years before the coming of Christ. I do not know upon what authority VALENTINE states his arrival in the year 106 of Jesus Christ, 649 years after the statement made by the most authentic writers. He is in another error, when he declares him to have reigned only thirty years; the *Singalese* being all agreed, on the authority of the MAHAVANSE, the SASSENANVANSE, and the RAGIA VALLIE, that he reigned thirty-eight; but they vary in their accounts of the time of reigning and the number of the following kings. I have before me seven or eight lists of their kings, not one of which agree.—The first extracted from the MAHAVANSE, the second from RAGIAVALLIE, the third from SASSENANVANSE, the fourth and fifth are Dutch manuscripts, the sixth is VALENTINE's the seventh RAGIA PAKSES MOODILLIAR of *Saleas*, who has attempted to reconcile the different statements of the other authors, but (as he himself allows) to no purpose.—About twenty years ago, a learned priest passed several months in the archives of the king of *Candia*, to ascertain these and other points relative to the Island. The work he has written is much esteemed, and great re-

 liance

liance placed on its exactness; notwithstanding which, I have found out an error of one year in following his chronological calculation. I have only seen the latter part of the work. The author's name is TIBOUWAVE NAIKE OUNANSE. He gives an account of 206 kings (exclusive of the king then on the throne) whose aggregate reigns amount to 2400 years. But it would be necessary to see the whole of TEBOUAVE's work, before we can come to a positive conclusion on the chronology of the Island.—I hope soon to get possession of it. I am pretty confident it will clear up several historical as well as chronological statements: though the history of the kings anterior to RAGIA SINHE, who lived 170 years ago, hardly contains more than their names. There are nevertheless a few interesting facts, of an ancient date, mentioned by TEBOUAVE, such as that DIVENIPATISS was the first king who introduced writing in the Island. He lived in the year 222 of BOUDHOU VAROUSSE, and 321 before Jesus Christ.

KINGS.

SUCCESSION TO THE THRONE.

A SINGALESE cannot be king of *Ceylon*, that is, every person born of a *Singalese* father or mother, is excluded from the throne; the reason given for this is, that no *Singalese* can prostrate himself before one of his own nation.—The son of a *Singalese* woman is considered as of the same country as his mother, though his father should belong to a different nation. They lie on their bellies only before kings, but as no *Singalese* has ever been a king, they could not prostrate themselves in that manner before a king of their nation, as he would be the first of the new race. One PATTHIEBANDARE descendant of kings on the father's side, but of a *Singalese* mother, usurped the crown; he was shortly after massacred.

THE

THE king may have as many women as he pleases, who are not considered as concubines when they live in the palace; but the issue of a royal race can alone pretend to the crown. These are called Princes, *Kumareïa*..

THE eldest son generally succeeds to the throne; but if he be disqualified on account of irreligion, bad morals, or want of understanding, the least objectionable of his brothers is made to supersede him. If the king have not male issue, one of his relations is chosen to succeed him; and if he have not these, an offer of the crown is made to some prince on the continent professing the BOUDHOU religion.

THE courtiers, holding the principal offices, decide, conjointly with the inhabitants of six cantons called *Ratte Paha*, all claims to the crown. They confirm or annul the nomination of the late king, and in the latter case elect another, who is generally considered as the lawful sovereign, provided the electors have followed the written laws on the subject of election, and that the fundamental conditions of being of a royal race, and of the religion of BOUDHOU, have been adhered to.

THE election is of course subject to be decided by intrigue. The first minister or others may influence the vote of the *Ratapahe*, and intimidate the rest.

COUNCIL of the KING. DECREES.

THE council of the king is composed of all the grandees of the court, that is to say, of two ADIKARES, the great DESSAVES, or collectors, and the MAHA MUTTIA, or chief secretary. The priests of the first class appear there also, when particularly invited. The decisions are not carried by plurality of votes; the king listens to his council, and then decides as he pleases. Priests can only give their opinions on the private conduct of the king, and

on subjects of religion. In cases of war or revenue, it is strictly forbidden them to utter a word. A Dutch manuscript, written about twenty or twenty-five years ago, asserts that the king cannot punish with death; but this is a mistake. He is absolute in his kingdom; and, in fact, is the only person who can condemn to death, which he can do without even passing sentence, for he can inflict it with his own hand.

RAGIA SINHE, having been abandoned by sixty of his guards, at the moment he was engaged with a fierce wild boar, revenged himself of their cowardice by running his lance through every one of their bodies. The DESSAVES are judges in their respective provinces, but they have not the power of inflicting a punishment that may lead to the death of the delinquent. Where the offence is very weighty, the criminal is stripped of his all, and the judge appropriates it to his own use.

TEMPLES.

THE temples of BOUDHOU are called *Vihari,* which signifies a *house;* but its received meaning is, the house of BOUDHOU, in the same manner as the term *Kumareïa,* which means son, is only applied to the son of a king by a princess. These temples have no certain form, being generally built in the caves of rocks. And it depends upon the particular form of the cave, whether the statue of BOUDHOU be standing, or sitting with its legs across, or lying down on its right side. This statue is invariably yellow, from the head to the feet. A large yellow garment covers the whole body, except his right breast. This garment is lined with red; the only part of the lining to be seen is that which is folded and thrown over the left shoulder. BOUDHOU has bracelets, like all the Indian figures; his head is naked, his hair neatly

neatly plaited from the fore to the hind part of his head, at the top of which is a flame, which, in statues of eighteen cubits, is three feet two or three inches in height. There are generally figures of some of the divinities painted on the walls of the temples; and these figures, in the richer ones, are made of earth or wood. Those of BOUDHOU may be made of any kind of materials. Devout people make offerings to the temple in gold, silver, brass, or even stuffs. It is an homage to the memory of BOUDHOU, for which a recompence is expected in this life, and not in the other.

ON one side of the *Vihari* there is always a monument, in the form of a cupola, placed on a moulded pedestal. This monument contains a particle of the bones of BOUDHOU: it is rather difficult to conceive whence all these particles have come, as his body was burned on a pile of sandal wood one hundred and fifty cubits high. This cupola is called *Dageb Vahansé*. *Da* bone, *Geb* belly, *Vahanse* lord. It is clear that the word *belly* is here used in a metaphorical sense. *Vahanse* is a term applicable to every thing that creates respect. The priests live close to the *Vihari*. Their habitations should be humble, and covered only with leaves. This has given rise to their being called *Pans-elé*, house of leaves. Abuses have, however, crept in among them, and tiles are seen to their houses instead of leaves.

PRIESTS.

THE priests are all dressed in yellow: their garment is large and folded back, like that of BOUDHOU, on the left shoulder, leaving the right breast and shoulder uncovered. They are forbidden to marry, or to have concubines. They cannot touch meat, vegetables and eggs being their sole diet. They are not to eat after twelve o'clock, and must be

be three months during the year away from their ordinary habitation. They differ in their opinions as to the cause of this regulation. It appears to me to have been made for the purpose of spreading their doctrines more generally, as they are obliged to preach whenever there is an assemblage of the faithful. They live partly on the produce of the lands annexed to the temples, but more particularly by the alms they receive, in raw or boiled rice, vegetables, pastry, clarified butter, or ghee, &c. &c. They must clean out their temples twice a day, and always keep at least one lamp lighted in them. Every morning they are to spread fresh flowers on the statue or pedestal of Boudhou, and must have music both morning and evening. There are only two orders of *priesthood*, the novices, and the ordained; the first are called *Saman Eroo Ounanse.* They can be novices from their puberty, if they know how to read a little, and have some knowledge of the precepts of their religion. Previous to their admission, they are examined, and it depends on their answers whether they gain their object. They are asked whether they are afflicted with the falling sickness, or the *leprosy*; if they be hermaphrodites; whether they have been born slaves; if their parents be alive, and if they have obtained their consent to embrace the *priesthood;* with several other questions.

At twenty years of age they can be ordained, that is, become *Tirounnanse.* Questions are then put to them so numerous as to fill a small book. Previous to becoming a candidate, the novice must provide himself with eight things, which are indispensably necessary towards admission. A wooden plate for his food; three different yellow garments; a stick, for no other purpose than to enable him to walk; a round fan, called *Watapete*, to hide his face when he speaks; a coarse sack to filter his water; and a needle to mend his garments. There is a law that

makes

makes all the *Tirounnanses* equal in rank. But this law not having been sufficiently attended to, it has been necessary to establish chiefs among them, to inspect the temples in a certain district. These chiefs are called *Naïke Ounnansé.* A little after, there were two inspectors general made of all the temples in the island, they are called *Mahanaïke Ounnanse*: they reside at *Candy.* At present there is but one who enjoys a great reputation for sanctity.

MARRIAGES.

The author of the Dutch manuscript I have already alluded to, says, that the law forbids brothers to have one woman in common; but he is deceived. There is no such law: no notice of any such custom is taken in the antient law, and there is no modern one yet. This custom prevails very much in *Candy,* and, to say the least, is tolerated.

In all suits relating to marriage, this custom is considered legal, and must have resulted from the manner in which the marriage ceremony is performed in *Ceylon.* A whole family goes in a body to ask a girl in marriage; the more numerous the family, the greater title it has to the girl: It is the whole family that marries, consequently the children belong to the whole family, in the same way as the lands, which are never divided.

It is probable that his Excellency, the Governor, will bring about a reform in this kind of marriages, and place them on a more natural footing, by encouraging agriculture, and ordering a division of lands, for the purpose of establishing, every where, a sole proprietor—Marriages, in *Ceylon,* are contracted by the right thumb of the man and woman being put together, the priest throwing a little water over their thumbs, and pronouncing the words laid down by Boudhou for the occasion.

The

The king is married in the above way, but a shell of the sort called *Chank (Buccinus)* must be procured to pour the water from, with the aperture to the right; such shell is the principal piece in the valuables of the crown. Their religion authorizes them to have many wives; a man may have as many wives and concubines as he can maintain.

Where a young man and woman are well disposed to marry each other, the family of the man sends a friend to that of the woman, to sound the intentions of the other party. In general, the girl's family receives notice of it, and accordingly gives a feast to their guest. A few days after, one of the nearest most aged relations of the young man pays a visit to the girl's family. He informs himself relative to her character and circumstances, and if he be satisfied, purposes an alliance. To this he receives no answer; but they treat him with a much greater feast than the former, which is generally a sign of consent. The next day, a relation of the girl comes to visit the family of the young man; he receives a grand entertainment in his turn. He inquires particularly about the number of the family—their circumstances, &c. and declares, that if the young pair are satisfied, it would be well to consent to their marriage. The young man and his family immediately go in a body to demand the girl, which is acceded to. A magician is then consulted, to fix the day and the hour. The two families then meet at the house of the girl, where a grand feast is prepared, and the house ornamented according to the custom of the cast. The magician consults his books, and holds a *Clepsydra* (or water clock) in his hand. The instant the lucky hour arrives, the married couple is covered with a piece of cloth, their right thumbs are joined, filtered water is thrown over them, a cup, containing cocoa milk, is passed several times over their heads, and the ceremony ends. The couple immediately rid themselves of the

the cloth and retire into a room, where there is a white bed strewed with flowers, precious stones, &c. The magician holds the water clock in his hand, and knocks at the door when the lucky hour arrives. The couple re-appear, and the rejoicings, in dancing, singing and feasting, commence, which last twenty-four hours, after which the married pair are conducted in triumph to the house of the husband. These are the customs observed in *Candia* when only one man is married. But when there are several brothers married to the same woman, the only part of the ceremony rigorously adhered to is, the joining the thumb of one of the men to that of the woman. The other part of it may be dispensed with.

PROSTITUTION, as a profession, is permitted: it is even respected, and is called *Vaissia Darmi*. *Darmi* means *trade*, *state*, *employment*. It is, however, liable to some very inconvenient restrictions. If a man appear before a woman of the above description, and declare he will marry her, giving her at the same time a ring, a flower, or some other thing, as a token of his sincerity, she must remain faithful to him, though he should abandon her for years, and leave her without the means of subsistence. SAKREIA one day transformed himself into an old man, and going to a *Vaissia*, to try her, made her the necessary declaration, gave her a flower, and disappeared. At the end of twelve years, the poor woman, who with the greatest difficulty had supported herself, prayed to heaven in a strain of grief, that he who had given her the flower she then held in her hands might return. At that instant SAKREIA appeared in all his glory, congratulated her on her fidelity, and blessed her with affluence.

DIVORCE.

DIVORCE can take place without any form or process,

cess, at the will of the parties. If the husband or husbands be not satisfied with their wife, he or they return her the effects she has brought in marriage, and repudiate her. In the same manner, if the woman be discontented, she insists on withdrawing herself, and returns whatever she may have received in marriage. When the parties are not agreed as to the divorce, the Judge or *Dessave* interferes, and generally annuls the marriage when he cannot reconcile them.

DRESS.

The dress of the grandees of the court, is not so majestic as that of the Turks or Persians, nor so elegant as that of the Indians; yet it is striking and pleasing. The hip is covered with a large coloured cloth descending and folded in such a way before, as to prevent any obstruction to the motion of the legs; this cloth is called *Pano:* Over this, they wear a kind of petticoat of fine muslin (called *Joupeti)* with a gold border folded up in the way of the cloth. A box made of paste-board is placed round their bellies, the projection of which it increases five or six inches. This box contains a handkerchief, watch, and other little articles. Their servants always carry their betel, chunam, and nuts of areka. A large sash with a gold border ties up the whole: it is called *Ottou Katchïe.* The upper part of the body is covered with cloth worked in gold, or variegated silk, or plain white muslin. The sleeves are always stuffed above with cotton, in order to make the higher part of the arm appear thick. This they call *Otte.* Over their shoulders is a large ruff, in the Spanish fashion, which they call *Maute.* On their heads they wear a small round hat, which they call *Topi Raloué*; it is made of paste-board, and is covered with a piece of red cloth having a gold border, and sometimes of white muslin. This dress appears to have been partly introduced

introduced by Europeans. The ruff and coat are to be seen in many of the portraits of the 16th and 17th centuries; and the covering over their hips, resembles the large Dutch breeches of those days. They have two kinds of slippers, one made of leather or ornamented cloth, and turns at the end; the other is a piece of wood, about the size of the foot, raised from the ground by the means of two supporters a few inches in height; near the end of it are two small curves, between which they place the great toe. They never use slippers where there is ceremony.

THOSE that are of an inferior rank to the first class of courtiers, only wear the lower part of the dress; it being strictly forbidden them to cover the upper part of the body.—The *Vellale* cast has the privilege of wearing a white hat.—The petty chiefs of the other casts can wear black hats.—The people of low cast cannot wear a petticoat, but simply a piece of white cloth, which is not to reach below the knees.—Their head is uncovered.

THE women of the lower orders wear a petticoat of white cloth, which passing between their legs, is thrown over the right shoulder, and is fastened to the ligature about the waist: It has a very pretty effect. This is the dress in *Candy*.—In that part of the island which is under the European dominion, the black chiefs wear a kind of embroidered surtout, with an immense quantity of large buttons of gold or silver on it.—The women wear a quilted vest of the very worst taste.—The *Singalese* use a large leaf of the *Talegaha* tree to shelter them from the rain; it is called by Europeans *talipot**.—It is made to fold up like a fan. Another species of fan is used in *Candy*; it is a leaf of the same tree, its folds are open, and form a wheel, which is fastened to a stick seven or eight feet in length.—It is only used to keep off the sun. Men in place alone, are entitled to the benefit

fit of it. There is another fan of the same shape, but smaller, called *Wattapetie*, which serves the same purpose as fans in Europe.—The priests generally carry them.

CASTS.

THE *Singalese* are divided into four principal casts,
That of the Kings—RAGIA.
That of the *Brahmins.*
That of the *Velendes.*
That of the *Tchouderes.*

The two first casts do not exist in *Ceylon.* That of the Kings, is divided into TCHRESTRI RAGIA VANSE, LITCHWI RAGIA VANSE, AKKAKE RAGIA VANSE.

The *Brahmins* distinguish the *Vedebrahmine Vanse*, as persons to be solely employed in matters of religion, and in the study of abstract sciences; other *Brahmins* as doctors of physic, and a third class as manufacturers of silks and stuffs.

THE *Velende* cast is divided into *Velende Vanse*, and *Wadighe Vanse*, commonly called *Tehetis.*—The TCHOUDERES comprise all inferior casts; white people and *vedas* are of no cast. But as all these are the casts of ancient and fabulous times, they can only be said at present to exist in books.

THE following is the order of casts in *Candy.*

FIRST, *Vellal* or *Goi Vanse.*—The *Vellales* were originally labourers, as will appear from the signification of the words; *vel* means a marshy field, fit for the cultivation of rice, *ale* is desire, fancy, love.—*Vellale* therefore signifies, the attachment of people of that cast to places fit for the cultivation of rice. They were also called *goi-game*, from *goi* labourer and *game* villages. They probably took this name when they united themselves into a small society, and

and established themselves in the same place. One would be induced to suppose that such a cast must have had its origin in very remote times.—But we find no mention of it in the ancient books.—This little society having increased in power and in numbers, the general term of *goi-gamé* was dropped, and every one took that of *goi-vanse*, meaning the lord labourer.—The *Goi-vanses* or *Vellales* form the first cast in Candy. They alone can hold the high offices of the state. Two casts dispute the second rank, namely, the fishermen, and the *Challias*.—The fishermen or *Karave* cannot be of much importance in *Candy*, as the *Candians* at present can only fish in the rivers of that kingdom.

THE origin of the *Salé** or *Challias* is accounted for in the following manner: A certain number of *Passekarea Brahmin Vahanse* went to live together in a large house on the continent, to carry on a mafacture of stuffs. This house was called *Salé*, and increased to such a size as at last to become a village, which gave rise to the name *Salé-gamé*, that was afterwards given to its inhabitants.—A great number of them were invited over to the Island by three different Kings, VIGE RAGIA, DEVENIPATISSE, and WATIMI. Though at first much esteemed, they had not an opportunity of constantly exercising their talents; the consequence was, these decreased from not being sufficiently employed, their influence fell, and they became labourers, *goi*.—In the reign of WATIMI, they found an opportunity of distinguishing themselves in another way. The Portuguese had just arrived in the Island, and wanted men to peel the

* Is not this the name Σαλικη which Ptolemy gives to the Island of *Ceylon*, as he does that of Σαλαι to the inhabitants? This caſt of cinnamon peelers is settled in the ſouthern districts of the Island, and forms the principal part of the population in the neighbourhood of *Point de Galle*.

the cinnamon. They proved themselves in a short time so useful to the Portuguese, who valued nothing in the Island but the cinnamon, that they received the title of *Maha Badé*, the great department, preserving always the name of *salé* without the addition of *gamé*. They extended over a tract of country forty or fifty leagues in length. Some time after, the termination *as*, was given to many casts, such as the *Panneas*, *Hounas*, &c. and in the same way, to the cast of *Salé*, which then became *Saléas*, by corruption *Tchalias*. ADRIAN RAGIA PAKSE MOODILLIAR of *Saleas*, has written a very curious work on the subject of his own cast, in which, several interesting accounts relative to *Boudhism* are also to be found. I shall give, farther on, from his book, an extract made by himself.

NEXT to the *Saleas* and *Káraves*, are the *Jagregors*. Their employment is to extract from the cocoa tree, from the *kitoul* and the *talgaha*, a liquor with which they made black sugar.—The *Hounas* are lime makers.—The *Navandana* work in gold, silver, copper and iron.

THE *Dourave* or *Sourave*, are those who draw the juice from the palm trees, in the same way as the *Jagreros*. They make of this juice *Souri* or *Foddya* liquor, which they ferment and then distil, by which means it becomes arrack. The Europeans call them *Shandos*.

THE *Radave*.—Washermen of the first cast. They wash for the preceding casts, but not for the following.—They are obliged to hang white cloth in the houses which travellers stop at, whenever a person of importance is to pass by.

THE *Kinnavas*.—Winnowing fan makers.

THE *Jamale*, who are to work in the iron mines. There are very few people of this cast.

THE *Radeas*.—Washermen of the second class.

Bereveïas.—This cast includes all the players on musical instruments, and those who beat the different kinds of drums.

Ollias, the dancers and the mimics. The first are obliged to be on the road when great people pass by, and accompany the palanquin, for a length of time, by their extravagant steps, which they call dancing. The mimics put on a mask of the devil RAKSEÏA, who is very formidable here, and dance with the mask on, in order to appease him.

THE *Padouas* are carriers of every kind. The *Galle gane palleas,* those who are charged with cleaning the streets.

THE *Rodi,* or *Rodias,* are the last and vilest of all the casts. If one should touch a *Rodias* even unintentionally, one is rendered impure. These wretches are obliged to throw themselves on the ground on their bellies whenever they see a *vellala* passing, who gravely walks over them. But nature seems to have come to the relief of these unfortunate beings, by giving to them more beautiful women than to any of the other casts. But many of them are forced into the *harams* of the great, who have laid it down as a rule, that a *Rodias* woman is not impure for the men of superior casts, but only for their wives. This is the order at present of the different casts in *Candy.* It is, however, probable, that formerly the order of casts in this island was not as it now is, but as it exists on the continent. It may be considered singular, that there is not a military cast. But the reason of it is, that all the population belonging of right to the king, every one, let his rank be what it may, is obliged to fight on receiving the king's order. By this means he has as many soldiers in time of war as he can procure arms for. This order of casts is strictly observed in *Candy.* But no individual suffers in the opinion of his cast in doing for himself any work that may be within the particular line of another cast. Therefore a

 Vellale

Vellale may wash his own linen, or fish for his own table; neither is a *Vellale* degraded for cultivating the ground of a man of inferior cast; in the same way as a *Navandane* may make a working tool for a *Rodias*: for there are not two species of *Vellales* nor of *Navandanes*. But, as there are two kinds of washermen, a *Radave* would think it beneath him to wash for a *Bereveias*. In the part of the island belonging to the English there is a difference in the casts, but so confused as to make it difficult to give an exact idea of them; the precise line between them not having been drawn in this part of the island. For the last twenty years, the *Salegame*, or *Saleas*, or *Mahabade* have lost, with their privileges, the priority which their greater utility entitled them to over the *Vellales*. There is also another class of inhabitants, of whom many authors have spoken, without knowing any thing about them. They are called *Bedas* or *Vedas*. The *Bedas* are of no cast; but they are not considered as impure, and enjoy, as a body, a certain degree of consideration. They inhabit the woods, and live up in the trees. They feed principally on the game they kill with their arrows, and have the reputation of being good archers. Their bows are remarkably difficult to draw. Their arrows have a piece of iron at the end, six or eight inches long, and about one and a half broad. With these they can kill an elephant by striking him between his eyes, a thing very possible from the construction of the bone about that part. When a *Veda* wants an iron lance, or a tool, which is nearly the only thing he may stand in need of that he cannot procure for himself, he places in the night, before the door of a smith, some honey or game, together with a model of the instrument he requires in wood or earth. In a day or two after, he returns and finds the instrument he has demanded. This good faith and reciprocal confidence prove, at least, that some honesty exists in a country

a country where swindling and robbery are carried to a great excess. They would consider themselves extremely criminal if they cheated a *Beda*, who, from his way of living, can never impose upon them. Once a year the *Vedas* send two deputies with honey and other little presents to the king. When they arrive at the gate of the palace, they send word to his majesty that his cousins wish to see him. They are immediately introduced. They then kneel, get up, and inquire of the king, rather familiarly, about his health. The king receives them well, takes their presents, gives them others, and orders that certain marks of respect be shewn them on their retiring from the palace. These *Vedas* are black, like all the *Singalese*, notwithstanding all that has been said to the contrary. They inhabit the *Wanie*.

DEATHS.

It is recommended by the laws of Boudhou to recite some chapters on mortality near a dying man, in which the name of Boudhou frequently recurs. If the dying man expire at the instant this name is repeated, his soul is transported into one of the heavenly regions. The law ordains that the body be burnt: but this custom has not been preserved, except among the great. The people entertain an idea that the dead defile a place: they, therefore, get rid of the body immediately by burning it, or carrying it to the neighbouring forest. The house, in which a person may have died, is always deserted for some months, sometimes for ever. The water of the sea is the best to wash away the impurity: and where this cannot be had, they use the water of a stream, cowdung and curcuma. The following custom fills one with horror, particularly as the only cause of it is idleness:—When a sick man is despaired of, the fear of becoming defiled, or of being obliged

to change their habitation, induces those about him to take him into a wood, in spite of his cries and his groans, and there they leave him, perhaps, in the agonies of death. It frequently happens that men, thus left, recover and return to their families, without entertaining the smallest resentment towards their assassins. This atrocious custom is common in the poorer provinces of the kingdom of *Candy*.

MUSIC.

Music appears to have been formerly cultivated in *Ceylon*, and reduced into principles. There are pieces of music to be seen in regular notes, in some of the old books in the Pali tongue. The ancients had seven notes, called *Sa*, *Ri*, *Ga*, *Me*, *Pa*, *De*, *Ni*. The gamut was termed *Septa Souere*. There was no particular sign for these notes ; each of them being formed of as many letters as were necessary for their pronunciation. It is very probable that this gamut answers exactly to ours, consequently this would be the way that the beginning of an old minuet, known to all the world, would be written in *Singalese* music ; pa ni-ri pa ri sa ni dé pa, pa pa pa pa pa.

But as their music, in notes, has been almost entirely forgotten, I have not been able to discover how they used to distinguish the half tones, the crotchets, measures, &c. &c. I have heard that there are two or three persons in *Candy*, who still understand their music by note. But I hope yet to be able to collect something that may give an insight into the ancient music of the *Singalese*. It is in all probability the same as that of the Indians of the continent. Nothing can be more unpleasant than the *Singalese* airs, whether sung or played on either kind of their guitars. Their trumpet produces the most annoying sound I ever heard ; yet they are fond

of it to distraction. They consecrate it to the temples and to the king. Its name is *Hoveneve.* Their horn, called *Kombove,* is as unpleasant as the former. They have a kind of hautboy that is not quite as insupportable as their other instruments, and which might, perhaps, in the hands of an able player, be made to give some pleasing tones; it is termed *Natavé.* They have four species of drums. The first *Daoul* is long and narrow. They beat it with a curved stick, called *Daoul Kadipoue,* and use only their left hand to it. The *Tammetam* is a kind of kettle covered with a skin on the top, and beat with an instrument called *Kaddipow.* The *Rabani* is nearly similar to our timbrel; but it has no bells. They slide the fingers of the right hand on it, and hold it with the left: women play on it also. They place it on the ground, and three or four together beat it in time for many hours together, without being in time. The *Odikie* is the best of all their drums, and is certainly capable of producing a good effect in a piece of music. It is very narrow considering its length. The two extremities of it are tied by catgut strings to the belt, on which the instrument hangs; this belt goes over the shoulder. They squeeze the drum occasionally with the left elbow, and strike it with their right hand. The pressure on the instrument, by stretching it more or less, makes it produce different tones. The *Tammetam* is used in the feasts of the great, and always precedes them in their journeys. It is a necessary part of the music to be played before the temple morning and evening. In fine, it is an essentially necessary instrument upon all occasions that attract the attention and consideration of the public. The *Rabani* is more adapted for the feasts of friends; the *Daoul* is used at all times. But the *Odikie* is the instrument of the men of taste. A player on it is, consequently, paid more liberally than those on the *Daoul* or *Tammetam.*

The *Singalese* are very fond of hearing songs. A great man, (when travelling,) has often one singer before and another behind his palanquin. They each in their turn sing stanzas of an indeterminate length; as it happens at times that the singer, animated by his subject, gives some verses extempore. The songs are either religious, in which case they extol the virtues of Boudhou and other gods; or they are historical, and then they praise the virtuous actions of some of their kings, or relate a love adventure. In all cases the air of the songs is mournful. I have never heard what can be called gay music among the *Singalese;* and I think it would be very difficult to put any into note: for the measure is incessantly changing, and the movement remaining the same, always slow. It is what is generally called the andanté.

Abridgment of the History of the Chalias, *by* Adrian Ragia Paksé, *a Chief of that Cast.*

1st. After the world had been destroyed, and plunged into obscurity, a *Brahmé* descended from on high, and made it shine with his bright light.

2d. A great number of other *Brahmés* descended at the same time, and inhabited the regions of the air, where they enjoyed perfect happiness.

3d. One of these *Brahmés,* wishing to know the taste of the earth, pressed it between two of his fingers, and found it possessed of the sweetest flavour. From that time he and the other *Brahmins* fed on it for the space of 60,000 years, till dreading that it would be entirely consumed, from the great use they made of it, they divided it equally amongst them, that each might be sure of a certain portion; but the unfortunate idea of dividing it destroyed the delicious flavour of the earth.

4th.

4th. After which Chance produced a species of mushroom, called *Mattika* or *Jessathow*, on which they lived for 15,000 years. But being determined to make an equal division of this also, they lost it. Luckily for them, another creeping plant, called *Badrilata* grew up, on which they fed for 35,000 years, but which they lost for the same reason as the former ones.

5th. FORTUNE still remained true to them; for there grew up a large tree called *Kalpéworksé*, of which there is an immense number in *Outourowkourowdwipe*. This tree gave them food for 2,200,000 years. But the old idea having crept in among them, it perished.

6th. THEY afterwards lived on an odoriferous grain called *Soïamgiate-el* for 35,000 years, which they lost for the same reason as their former.

7th. THEY then found another grain called *Sowende*, which served them as food for sixty thousand years, at the end of which they were deprived of it.

8th. THESE different kinds of food changed their nature; and from spirits they became matter in a human shape, having bones, flesh, and blood. And having imbibed wicked ideas, they became *hermaphrodites*, and communicated carnally with each other. The consequence was, that they lost all their ancient glory.

9th. SOME of these *Brahmins* disliking the method of living of the others, retired into the woods. There they divided themselves into three sets; one set gave itself the name of *Vedé Brahminé*, and took to the study of the four sciences, called *Tchadourveda*. This set is employed in teaching men virtue, and instructing them in a knowledge of the heavenly doctrine. Another set took the appellation of *Same Brahminé*, and it interests itself about the temporal concerns of men. The last set is called *Peskaré Brahminé*,

miné, and manufactures gold stuffs; this is the meaning of *Peskaré*.

10th. They all assembled and reflected deeply on their ancient glory, which was so great as to have given light to the world: and they repented of the sin which had plunged them into obscurity.

11th. They in consequence prayed together, and obtained a new light under the name of *Souria* (sun) which is fifty *yoduns* in circumference. This word, literally, is firmness and wisdom. At the time *Vaivasvata* (son of the sun) appeared in all his beauty and happiness. * Thirty hours after, the sun set, and the light was turned into darkness. They again prayed, and obtained another luminary, called *Chandria* (moon), and which signifies *reunion*, and has forty-nine *yoduns* of circumference.

12th. Then they were obliged to labour for their bread, and they began to steal from one another. In this predicament they elected a chief, and agreed that whatever punishment he should decree, they would enforce. This chief was that splendid, beautiful, and perfectly happy being, the son of the sun. They called him Maha Samette, meaning the grand or unanimous election; and they appointed him king 4,320,000 years after the descent of the *Brahmés* from the aërial regions.

13th. From him have descended all the *Maha Samette*, the cast of kings, which has been divided into five casts equally eminent. The first, called *Sourie Vanse*; the second, *Litché Viragie Vanse*; the third, *Katchieragie Vansé*; the fourth, *Sakeragia Vansé*; the fifth, *Okkakeragie Vansé*. These five casts have always filled the station of sovereigns.

14th. The *Hermaphrodites*, of whom we have spoken

* The *Singalese* divide the *nychthemeron* into sixty hours, thirty for the day, and thirty for the night.

spoken (No. 8) produced two casts; the *Velendes,* who knowing nothing of agriculture, took to trade, and are now called *Tchittes;* and the *Vadighé,* distinct from the former, but also traders. All the other *Brahmés* were called *Tchouderés,* a general term for all inferior casts.

15th. MANY books, such as the *Dampouvavé,* the *Attouvavé,* and the *Nekalikavé* speak of *Peskare Brahmines* who were kings. The book *Sedipekave* taken from the *Southsethré,* and the *Sonnanameke,* written by the king MELIDOW, establishes the order of casts in the following manner: *Kings, Brahmines, Chittis, Grahapatis.* Thirty-five *Peskaré Brahmines* were kings in the country of *Dambedive* (the continent) and the lands annexed to it, such as *Makhandé, Mahapatoonu, Kasi, Gadaharc, Kourow,* and *Souloupatounow.* Here follows the manner in which *Ceylon* became inhabited. *Ceylon* is a small island, at a little distance from *Dambedivé,* about one hundred *yoduns* in circumference. It was for many years a savage island, and was inhabited by devils. A descendant of the first king of *Dambedivé* MAHASAMETE arrived there. He was called VIGE KOUMAREA, and was the son of VAGOWRAGIA. This prince VIGE had acted very unjustly towards his father's subjects. And his father, recollecting that BOUDHOU had foretold that his son VIGE would be king of *Ceylon,* made him embark with 700 giants, and ordered them all to go in search of the island of *Ceylon.* They departed with a fair wind for the mountain, *Saman cle Sripade,* which they perceived at a distance, and landed at *Tamine* in the *Wany.* VIGE destroyed all the devils, and cultivated the lands. He then sent large presents to the king of *Paundi,* whose daughter he demanded and obtained in marriage. The princess brought 700 young girls with her, and servants and artists of every description. The 700 giants married the 700 girls; VIGE wedded the princess, and declared himself king.

Some

Some time after, VIGE RAGIA made other presents to his father-in-law, who, in return, sent him some *Péskare Brahmines.* VIGE received them well, granted them lands and honours, and they employed themselves in making magnificent gold stuffs for the king and queen. He died after thirty-eight years reign. The descendants of these *Péskare Brahmines* neglected the art, gave themselves up to agriculture, and lost the name of *Péskare* with their talent. While the king, DEVENIPETISSE, reigned in *Ceylon,* the king of *Dambedivé,* DHARMASOUKÉ, sent him the holy tree, called *Snemahabodhienvahanse,* and 100 *Péskare Brahmines,* on whom he heaped riches and honours. DEVENIPETISSE received them with attention, and granted them greater honours than they had received from DHARMASOUKÉ. The *Péskares* manufactured stuffs for the king, but, like their predecessors, soon lost their art, and took to agriculture. Another king of *Ceylon,* called VIGE SAVAKKREMEBAHOW, (also called VATIMÉ,) sent presents to the king HOLIE, and obtained several from him, and several *Péskare Brahmines,* to whom he gave rubies, pearls, elephants, lands, slaves, &c. The descendants of these are called *Saleas Gamé.* It is said in the book *Saliegesoutré,* that they lived in the village *Saleagamé* which means the village of houses or buildings. This village was afterwards called *Chelow.* This place gave the name afterwards to the cast: some Europeans shortly after arrived in *Ceylon,* who employed the *Péskare Brahmines* or *Saleagamé* to gather cinnamon. And as this was the most valable article in the island to the Europeans, they called the department which furnished it *Mahabade. Bade* signifies tax; therefore *Mahabade* means great tax.

IT is certain that the *Saleas,* at present called *Challias,* descend from a very high cast, and that they have always been held in great estimation; having, except in late times, been constantly exempted

empted from paying taxes, and enjoyed great honours.

ALL that we have said is to be found in the following books.

LIST OF BOOKS.

Dirghinekaie, or *Diksanghie.*—An extract from the laws of BOUDHOU. *(Pali.)*

Angothrinekaie.—Another extract more copious. *(Pali.)*

Saniouthnikaie.—A collection of the writings of BOUDHOU. *(Pali.)*

Giatekeathoovavé.—A very ancient description of the transmigrations of BOUDHOU, divided into 550 books. *(Singalese.)*

Sare Sangrehe.—History of BOUDHOU written by a wise man; very much esteemed. *(Singalese.)*

Darma Predipikave.—*Darma* signifies a collection of the laws of BOUDHOU. *Predipikave* demonstrates that the author is a doctor, (named GOURONLOGOMI;) it is a kind of commentary. *(Sanscrit,) Pali, Singalese.*

Soumanghele Vila Sininam othouvave.—An explanation of the sacred rejoicings. *(Pali.)*

Vanse Dipikave.—The candlestick of the higher casts: by a king named MILIDON.

Balavetare.—A grammar of the *Pali* language. *Balé* ignorant; *avetare* that instruct.

Pali Nigandoo Sanné.—A *Pali* and *Singalese* dictionary. *Nigandoo*, dictionary; *Sané*, translated.

Pali Date-mangiusé.—A collection of *Pali* verbs. *Daté*, verb; *mangiusé*, chest.

Pali Nigandoo.—A *Pali* dictionary.

Ragia Ratnakere.—History of the kings of *Ceylon. Ragia*, king; *Ratnakere*, sea.

Sarasvatti Viakarene Potte.—A Sanscrit grammar, the explanation of which is also in Sanscrit. *Sarasvatti,*

vatti, the goddess of science; *Viakarene*, grammar; *Potte*, book.

Pali Sabdemalave. A collection of *Pali* names declined, and translated in *Singalese*. *Sàbde*, name; *malave*, chain.

Pane Daham Potte. Explanations of BOUDHOU. *Pane*, discourse; *Daham*, religion; *Potte*, book.

Poogia Vallie. History of offerings made to BOUDHOU. *Poogia*, offerings; *Vallie*, a creeping plant.

...CHRONOLOGICAL TABLE of the Moghul Emperors; fro...

being from A. H...

By LEWI...

...me and Title.	Father's and Mother's Name.	Date and Place of Birth, ...
...meer Tymoor ...iqiran, Fir-...mukan.	Father, Umeer Turaghai,e,—Mother, Tukeenu Khanum.	Born in the town of Koo...ban, Anno Hegiræ, 736—c... Bulukh, Wednesday, 12th ...
...eeran Shah Ju-...ddeen	Father, Umeer Tymoor.	Born in the city of Sumur... Rubee,oossanee, A. H 769-... 17th Shaban, A. H. 807, ... and Sumurqund.
...rza Sooltan ...ummud	Father, Meerau Shah,—Mother, Mihr nosh.	Born. Crowned 24th Zeeqad, ... of Sumurqund.
...aan Uboosu'...	Father, Sooltan Moohummud Mirza.	Born A. H. 837, in the ci... Crowned A. H. 855, in th...
...ltan Omur ...Mirza.	Father, Sooltan Uboo su,eed.	Born in Indjan, in Sumur... Crowned in Indjan, in Fu...
...boor, Zuheer-...een, Firduos ...eee.	Father, Oumur Shykh Mirza,—Mother, Qootlooq Nigar Khanum, daughter of Yoonus Khan, of the family of Chungez Khan.	Born in Furghanu, 6th M... Crowned between Indjan ... zan, A. H. 899.
...ma,yoon, ...ooddeen; ...Ashee,anee	Father, Baboor,—Mother, Mahum Begum, Grand-daughter of Uhmud Jam.	Born in the fort of Kabo... qad, A. H. 913. Crowned at Ukburabad o... ooluwwul, A. H. 937.
...ur, Julalood-... Jirsh ashee,-	Father, Hooma,yoon, — Mother, Humeedu Banoo Begum, Grand-daughter of Uhmud Jam.	Born in the fort of Umur... Lahor, Sunday, 5th Rujub, ... Crowned in the Eedgah K... of Lahuor, Friday, 5th Rub...
...ngeer, Noor ..., Junnut ...	Father, Ukbur, — Mother, the Daughter of Raja Biharee Mul.	Born in the town of Fut... Soobu of Ukburabad, Wed... ooluwwul, A. H. 977. Crowned Thursday, 24... A. H. 1014, in the fort of U...
...Juhan, Shu-...ddeen, Fir-...hee,anee.	Father, Juhangeer,—Mother, Jot Ba,ee, Daughter of Raja Malduno, Boondela.	Born in the city of Lahuor... bee,ooluwwul, A. H. 1000. Crowned in the fort of l... Jumadee oossanee, A. H. 103...

vatti, the goddess of science; *Viakarene*, grammar; *Potte*, book.

Pali Sabdemalave. A collection of *Pali* names declined, and translated in *Singalese*. *Sàbde*, name; *malave*, chain.

Pane Daham Potte. Explanations of BOUDHOU. *Pane*, discourse; *Daham*, religion; *Potte*, book.

Poogia Vallie. History of offerings made to BOUDHOU. *Poogia*, offerings; *Vallie*, a creeping plant.

...HRONOLOGICAL TABLE *of the Moghul Emperors; from* UMEER TYMOOR *to* ALUMGEER II. *the Father of the present Emperor* SHAH ALUM, *being from A. H.* 736 *to* 1173, *or A. D.* 1335 *to* 1760.

BY LEWIS FERDINAND SMITH, ESQ.

...e and Title.	Father's and Mother's Name.	Date and Place of Birth, and of Coronation.	Place and Date and Manner of Demise.	Place of Interment and Age, and Term of Reign.
...eer Tymoor ...qiran, Fir-...nukan.	Father, Umeer Turagha,e,—Mother, Tukeenu Khanum.	Born in the town of Koosh, Tuesday, 25th Shaban, Anno Hegiræ, 736—crowned in the city of Bulukh, Wednesday, 12th Ramzam, A. H. 771.	Wednesday, 17th Shaban, A. H. 807; died in the village of Ubrar, 76 fursungs from Sumurqund towards T,hutt,ha—Left 4 sons.	Interred in the environs of Sumurqund. Aged lunar years 70, 11, 22. Reigned lunar years 35, 11, 5.
...eeranShah Ju-...dleen	Father, Umeer Tymoor.	Born in the city of Sumurqund, Thursday, 14th Rubee,oossanee, A. H. 769—crowned Wednesday, 17th Shaban, A. H. 807, between Azoorba,ejan and Sumurqund.	Killed 24th Zeeqad, A. H. 810, in the battle with Mirza Yoosoof Toorkmàn.—Left 8 sons.	Interred in the garden of Da,ood, in the environs of Tubrez. Aged l. years 40, 7, 10. Reigned l. years, 2, 4, 10.
...za Sooltan ...ummud	Father, Meerau Shah,—Mother, Mihr nosh.	Born. Crowned 24th Zeeqad, A. H. 810, in the city of Sumurqund.	Died A. H. 855, of bodily disease.—Left 2 sons.	Interred in the town of Koosh, in the mausoleum of Shums ood deen Külar. Reigned l. years 45.
...aan Uboosu'-...	Father, Sooltan Moohummud Mirza.	Born A. H. 837, in the city of Sumurqund. Crowned A. H. 855, in the city of Ghuzneen.	Killed Monday 22d Rujub, A. H. 873, in the battle with Husun Beg Toorkman.—Left 9 sons.	Interred in the environs of Sumurqund. Aged l. years 36. Reigned l. years 18.
...taan Omur ...Mirza.	Father, Sooltan Uboo su,eed.	Born in Indjan, in Sumurqund, A. H. 860. Crowned in Indjan, in Furghanu, A. H. 873.	Killed Monday, 4th Rumzan, 899, A. H. by a fall from the house in flying pigeons.—Left 3 sons and 5 daughters.	Interred near Sumurqund. Aged l. years 39. Reigned l. years 26.
...boor, Zuheer-...enn, Firduos ...ceе.	Father, Oumur Shykh Mirza,—Mother, Qootlooq Nigar Khanum, daughter of Yoonus Khan, of the family of Chungez Khan.	Born in Furghanu, 6th Mohurrum, A. H. 888. Crowned between Indjan and Koosh, 5th Rumzan, A. H. 899.	Died 6th Jumadee,ooluwwul, A. H. 937, in the garden of Chihar Bagh, in Ukburabad, from bodily disease.—Left 4 sons and 3 daughters.	Interred in Kabool. Aged l. years 49, 4, 1. Reigned l. years 37, *of which he passed 5 years* 10 days *in Hindoostan.*
...ma,yoon, ...ooddeen; ...Ashee,anee	Father, Baboor,—Mother, Mahum Begum, Grand-daughter of Uhmud Jam.	Born in the fort of Kabool, Tuesday, 4th Zeeqad, A. H. 913. Crowned at Ukburabad or Agra, 9th Jumadee,-ooluwwul, A. H. 937.	Killed Friday, 7th Rubee,ooluwwul A. H. 963, in directing the building of the library at Dihlee or Dillee, he fell from the house.—Left 1 son.	Interred *in the environs of old Dihlee, near the* mosque of *Muhboobi Ilahee.* Aged l. years 49, 4, 9. Reigned l. years 25, 10, 28.
...ur, Julalood-...Ursh ashee,-	Father, Hooma,yoon,—Mother, Humeedu Banoo Begum, Grand-daughter of Uhmud Jam.	Born in the fort of Umur Kot, in the Soobu of Lahor, Sunday, 5th Rujub, A. H. 949. Crowned in the Eedgah Kulanor, in the Soobu of Lahuor, Friday, 5th Rubeeoossanee, A. H. 963.	Died Wednesday 13th Rubee,oossanee, A. H. 1014, *from bodily disease.*—Left 3 sons.	Interred in the village of Sikundura, in the environs of Ukburabad or Agra. Aged l. years 64, 11, 7. Reigned l. years, 52, 2, 9.
...ngeer, Noor ...n, Junnut	Father, Ukbur,—Mother, the Daughter of Raja Biharee Mul.	Born in the town of Futihpoor Sikree, in the Soobu of Ukburabad, Wednesday, 17th Rubee,-ooluwwul, A. H. 977. Crowned Thursday, 24th Jumadee,oossanee, A. H. 1014, in the fort of Ukburabad or Agra.	Died Sunday 28th Sufur, A. H. 1037, *in the village of Culur-huttee, of an asthma—Left 5 sons and 2* daughters.	Interred in the suburbs of Lahuor, in the garden of Noor Juhan Begum. Aged l. years 59, 11, 12. Reigned l. years 22, 9, 25.
Juhan, Shu-...ddeen, Fir-...heee,anee.	Father, Juhangeer,—Mother, Jot Ba,ee, Daughter of Raja Malduno, Boondela.	Born in the city of Lahuor, Thursday, 30th Rubee,ooluwwul, A. H. 1000. Crowned in the fort of Lahuor, Monday, 8th Jumadee,oossanee, A. H. 1037.	Died in the fort of Ukburabad, Monday 26th Rujub, A. H. 1076, from pain in his kidnies and fever.—Left 4 sons and three daughters.	*Interred at Ukburabad.* Aged l. years, 76, 3, 11. Reigned l. years 30, 3, 26, *nine years of which he passed in prison in the fort of Agra.*

Father's and Mother's Name.	Date and Place of Birth, and of Coronation.	Place and Date and Manner of Demise.	Place of Interment and Age, and Term of Reig[n]
[F]ather, Shah Juhan, — Mother, [Mum]taz muhul, the daughter of [Asuf Kh]an.	Born in the town of Dohud, in the Soobu of Goojrat, Sunday 11th Zeeqad, A. H. 1028. Crowned in the garden of U,izzabad, near Surhind, Friday 1st Jumadee,oossanee, A. H. 1068.	Died in the Dukk,hin, Friday 28th Zeeqad, A. H. 1118, of bodily disease.—Left four sons.	Interred in the court of the mausoleum of Zynooddeen, in Khooldabad, 8 kos from th[e city] of Uorungabad. Aged l. years 91, 13. Reigned l. years 51, 5, 7.
[Fat]her, Uorungzeb,—Mother, Ba[...]gum, daughter of Shah Nuwaz	Born in the Dukk,hin, 12th Shaban, A. H. 1063. Crowned in the garden of Sholamar, in the Soobu of Uhmudnugur, Friday 10th Zilhij, A. H. 1118.	Killed in the purguna of Jaju,ou, in the Soobu of Ukburabad, 18th Rubee,ooluwwul, A. H. 1119, in the battle with Buhadoor Shah.	Interred in the mausoleum of Hoomayoon Shah. Aged l. years 55, 3, 15. Reigned l. months 3, and 20 days, in the [...] Malwa.
[Fat]her, Uorungzeb, — Mother, [Nuw]wab Ba,ee.	Born near Hydurabad, in the Dukk,hin, 30th Rujub, A. H. 1053. Crowned in the town of Jaju,oo, when going to battle with Azim Shah, 1st Zilhij, A. H. 1118.	Died in the city of Lahuor, 21st Mohurrum, A. H. 1124, from bodily disease.—Left 4 sons.	Interred in the environs of Dihlee, near the [...] of Khaja Qootoobooddeen. Aged l. years 69, 5, 18. Reigned l. years 5, 8, in Hindoostan.
[Fat]her, Buhadoor Shah.	Born in the Dukk,hin, Wednesday 10th Rumzan, A. H. 1072. Crowned at Lahuor, Thursday 14th Rubee,ooluwwul, A. H. 1124.	Assassinated in the fort of Dihlee, Friday 9th Zilhij, A. H. 1124.—Left 2 sons.	Interred in the platform before the mauso[leum of] Hooma,yoon. Aged l. years 52, 9. Reigned l. months 11, and 5 days.
[Fat]her, Uzeemoosh-shan, the son of [Buha]door Shah.	Born in the compaign to the Dukk,hin, in Bengal, Thursday 18th Rumzan, A. H. 1098. Crowned in the fort of Dihlee, Friday 23d Zilhij, A. H. 1124.	Blinded and murdered, after being imprisoned, 9th Rujub 1131; he was imprisoned the 8th Rubee,oossanee, A. H. 1131.	Interred in the court of the mausoleum of H[oo]ma,yoon. Aged l. years 33. Reigned l. years 6, 3, 15.
[Fat]her, Rufee,oosh-shan, the son [of Bu]hadoor Shah,—Mother Noo[r-u]nisa Begum, the daughter of [...]n Nujum Baghu.	Born in the fort of Dillee, Jumadee oossanee, A. H. Crowned in the environs of Dilhee, 9th Rubee, oossanee, A. H. 1131.	Died in the environs of Agra, 19th Rujub, A. H. 1131, of a consumption.	Interred in the mausoleum of Hooma,yoon. Aged. Reigned l. months 3, and 10 days.
[Fat]her. Rufee,oosh-shan, the son [of Bu]hadoor Shah.	Born in Ghuzneen. Crowned in the environs of Agra, 19th Rujub, A. H. 1131.	Died in the environs of Agra, 17th Zeeqad, A. H. 1131, from intoxication of opium seeds.	Interred in the mausoleum of Huma,yoon. Aged. Reigned l. months 3, and 28 days.
[Fat]her, Juhan Shah, the son of Bu[hado]or Shah, — Mother, Nuwwab [Qud]see,u.	Born in Ghuzneen, 24th of Rubee,ooluwwul, 1114. Crowned in the village of Kuruole, eight kos from Agra, 25th Zeeqad, A. H. 1131.	Died in the fort of Dihlee, Thursday 27th Rubee,oossanee, A. H. 1161, of a dropsy.—Left 1 son and 1 daughter.	Interred in the court before the mausoleu[m of] Shykh Nizamooddeen. Aged l. years 47, 1, 3. Reigned l. years 30, 6, 10.
[Fat]her, Moohummud Shah,—Mo[ther,] Ood,hum Ba,ee.	Born in the fort of Dillee, Tuesday 17th Rubee, oossanee, A. H. 1138. Crowned in the town of Paneeput, Monday 2d Jumadee,ooluwwul, A. H. 1161.	Imprisoned and blinded, Tuesday 10th Shaban, A. H. 1167; died 28th Shawal, A. H. 1188, from bodily disease.—Left 2 sons.	Interred before the mosque of Qudumi Sh[u]r[eef] in Dihlee, in the mausoleum of Muree,um M[a]knee. Aged l. years 48, 6, 11. Reigned l. years 6, 3, 8.
[Fat]her, Moo,izzooddeen Juhandar [Shah] —Mother, Unoop Ba,ee.	Born in the Soobu of Mooltan, Friday, A. H. 1099, agreeing to the 5th Sawun, 1753, of the Hindoos. Crowned in the fort of Dihlee, Tuesday 10th Shaban, A. H. 1167.	Assassinated at Dihlee, Thursday 8th Rubee,oossanee, A. H. 1173, or A. D. 1760.	Interred in the platform before the mausol[eum] of Hooma,yoon. Aged l. years 74. Reigned l. years 6, 7, 28.

[T]he writer did not follow any regular plan of Orthography in his communication, his method was nevertheless so much nea[rer Dr. Gilc]hrist's than Sir William Jones's, as to make it convenient here to follow the former, in preference to the latter.

X Plate XI

६० सवत् १९

शाकंभरी

ना श्रीमहीस

१० अभोनाग

सर्गीलोकवि

मीलामंदिर

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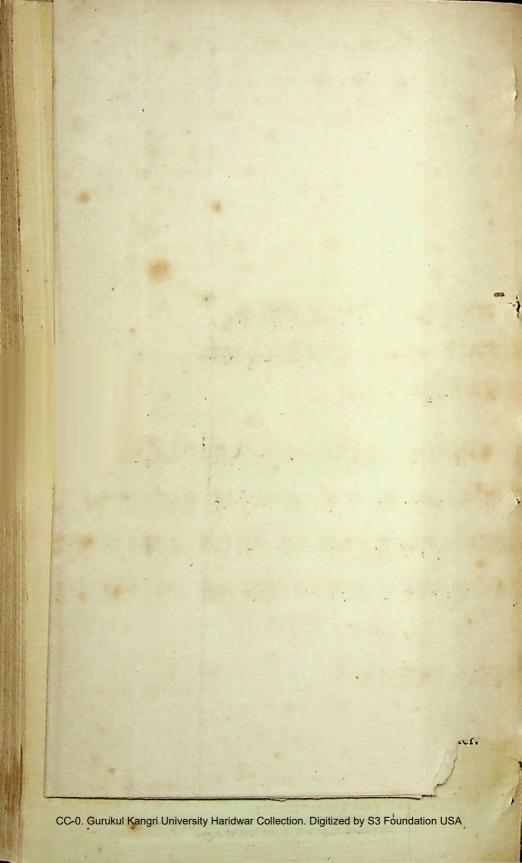
सवत् १२२० वैशाख सुदी १५
कंभरी भुवनि श्रीमदवेल्लदेवात्म
श्रीमहीसलदेवस्य ॥

अभोनाम रिपु प्रियानयनयोःप्रत्यर्थिदंतान्तरे प्रत्यक्षाणि तृणानि वैभवृमिलत्काष्टंपशस्तावकम् ॥ आविंध्यादाहिमाद्रेर्विरचितविजयस्तीर्थयात्राप्रसंगोद्ग्रीवेषु प्रहर्तानृपतिषु विनमत्कन्धरेषुप्रसन्नः
ौलोकविरुद्ध एवविजनःशून्यं मनोविद्विषां श्रीमद्विग्रहराजदेवभवतः प्राप्तेप्रयाणोत्सवे ॥ आर्यावर्तं यथार्थंपुनरपिकृतवान्म्लेच्छविच्छेद नाभिर्देवःशाकंभरीन्द्रो जगतिविजयते वीसलक्षोणिपालः
लामंदिरसोदरेषुभवतु स्थानेषु वामभ्रुवां शत्रूणांननुविग्रह क्षितिपते न्याय्यस्त्ववासस्तव ॥ ब्रूतेसंप्रतिवाहमान तिलकशाकंभरीभूपतिः श्रीविग्रहराज एषविजयी संतानजानात्मनः
ावापुरुषोत्त मस्यभवतोनारत्नव वारांनिधे र्निर्मथ्यापहृतश्रियः किमुभवान्क्रोडेननिद्रायितः ॥ अस्माभिःकरदंव्यधायिहिम वद्विंध्यांतरालंभुवः शेषस्वीकरणायमास्तु भवतामुद्योगशून्यंमनः
संवत्श्रीविक्रमादित्य१२२०वैशाखसुदी१५गुरौलिखितमिदं---प्रत्यक्षंगौडान्वयकायस्थमाहवपुत्रश्रीपतिना
अत्रसमयेमहामंत्रीराजपुत्रश्रीमल्लक्ष्मणपालः ॥

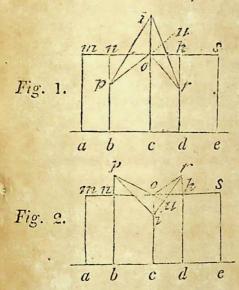
भयकनचक्रवर्त्ती

...and the
and c. up...

The same Inscription – in a more modern Character

XVII.

DEMONSTRATION *of the* 12*th Axiom of the first book of* EUCLID.

BY THE REV. PAUL LIMRICK.

Prop. 1, Fig. 1, 2.

IF two right lines, ma and oc, be equal and perpendicular to the same right line ac, and a right line mo be drawn joining their terms; a perpendicular nb, let fall, from any point n, in the line mo, upon the line ac, is equal to $ma = co$.

PROOF, nb cannot be greater that ma, nor less than it.

PRODUCE ac, till $ce = ac$; erect a perpendicular $es = am$, draw the right line os, take $cd = ab$; erect a perpendicular dk. Now, if the figure *maco* be applied to $oces$ so that the point a may fall upon c, and the line ac on ce, the point b will fall upon d, and c upon e; and since the angles at a, b, c, d, and e are

e are all right angles, $m\,a$ will coincide with $c\,o$, $n\,b$ with $k\,d$, and $o\,c$ with $s\,e$, but $m\,a = c\,o = s\,e$ by construction; therefore the point m will coincide with o, and the point o with s, therefore the line mo will coincide with os; but the line $b\,n$ coincides with $d\,k$, therefore the point n will coincide with k: therefore $b\,n = d\,k$. Now if $n\,b$ be supposed greater or less than $m\,a$, take $bp = am = oc = dr$, take $oi = pn$, draw the right lines $p\,i$, $p\,o$, $r\,i$, $r\,o$: now it is obvious, from the construction, that the figure $p\,b\,d\,r\,i$ may be placed upon the figure $o\,c\,a\,m\,n$, so that the points p & o, b & c, d & a, r & m, and i & n shall coincide; but the points o, n, m, are in one right line; therefore the points p, i, r, are also in one right line; therefore $p\,i$, $i\,r$, form one right line: now produce $p\,o$, and it must meet $i\,r$ in some point as u; and therefore two right lines $p\,i\,u$, $p\,o\,u$ would include a space, which is absurd: Therefore $n\,b$ cannot be greater nor less than $m\,a$:· therefore $n\,b = m\,a$ QED.

Prop. 2d, Fig. 3d, 4th, 5th.

Fig. 3.

If two equal right lines $a\,c$, $b\,d$, be perpendicular to the same right line $a\,b$, and a right line $c\,d$ be drawn joining their terms; 1st. The angles $a\,c\,d$, $b\,d\,c$ will be equal; 2dly, the angles $a\,c\,d$, $b\,d\,c$ will be right angles; and 3dly, the right line $c\,d$ will be equal to $a\,b$.

Draw the right lines $a\,d$, $b\,c$: in the right angle triangles $c\,a\,b$, $d\,b\,a$ the sides containing the right angles are equal by construction, therefore (by 4. 1.) $a\,d = b\,c$, therefore the triangles $a\,c\,d$, $b\,a\,c$ are mutually equilateral, therefore the angles $a\,c\,d$, $b\,d\,c$, which are opposed to the equal sides $a\,d$, $b\,c$, are equal (by 8, 1.)

2dly.

2dly. From any point m, in the line $c\,d$, let fall a perpendicular to the line $a\,b$: by the 1st proposition, $m\,n = a\,c = b\,d$; therefore, by the foregoing part, $n\,m\,c = a\,c\,m = b\,d\,m = n\,m\,d$:· $n\,m\,c$, $n\,m\,d$ are right angles: consequently $a\,c\,d$, $b\,d\,c$ are also right angles.

Fig. 4.

3dly. Draw the right line $d\,a$; the angle $a\,c\,d$ is a right angle by the 2d part, and therefore equal to $a\,b\,c$; and the sides $a\,c$, $b\,d$ are equal by construction; now if $a\,b$ be not equal to $c\,d$, take $b\,m$ either greater or less than $a\,b$, which shall be equal to $c\,d$; and draw the right line dm, and since $a\,c\,d$ is a right angle, by the foregoing part, and therefore equal to $a\,b\,d$, and $a\,c = b\,d$ by construction, and also $d\,c = b\,m$ by supposition; $d\,m$ will be equal to $d\,a$ (4, 1,) and therefore the angle $dma = dam$ (5, 1,) but dma is an obtuse angle (16, 1,) therefore two angles of a triangle would be greater than two right angles, contrary to 17, 1, of the Elements; therefore $b\,a$ cannot be greater nor less than $d\,c$: $c\,d = a\,b$. Q. E. D.

Fig. 5.

Prop. 3d. Fig. 6.

Fig. 6.

If two right lines $a\,c$, $b\,d$, be perpendicular to the same right line $a\,b$; and from any point c, in one line, be drawn $c\,d$, perpendicular to the other; $a\,c = b\,d$, and therefore $c\,d = a\,b$, and the angle $a\,c\,d$ a right angle.

Suppose

e are all right angles, $m\,a$ will coincide with $c\,o$, $n\,b$ with $k\,d$, and $o\,c$ with $s\,e$, but $m\,a = c\,o = s\,e$ by construction; therefore the point m will coincide with o, and the point o with s, therefore the line mo will coincide with os; but the line $b\,n$ coincides with $d\,k$, therefore the point n will coincide with k: therefore $b\,n = d\,k$. Now if $n\,b$ be supposed greater or less than $m\,a$, take $bp = am = oc = dr$, take $oi = pn$, draw the right lines $p\,i$, $p\,o$, $r\,i$, $r\,o$: now it is obvious, from the construction, that the figure $p\,b\,d\,r\,i$ may be placed upon the figure $o\,c\,a\,m\,n$, so that the points p & o, b & c, d & a, r & m, and i & n shall coincide; but the points o, n, m, are in one right line; therefore the points p, i, r, are also in one right line; therefore $p\,i$, $i\,r$, form one right line: now produce $p\,o$, and it must meet $i\,r$ in some point as u; and therefore two right lines $p\,i\,u$, $p\,o\,u$ would include a space, which is absurd: Therefore $n\,b$ cannot be greater nor less than $m\,a$:· therefore $n\,b = m\,a$ Q E D.

Prop. 2d, Fig. 3d, 4th, 5th.

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If two equal right lines $a\,c$, $b\,d$, be perpendicular to the same right line $a\,b$, and a right line $c\,d$ be drawn joining their terms; 1st. The angles $a\,c\,d$, $b\,d\,c$ will be equal; 2dly, the angles $a\,c\,d$, $b\,d\,c$ will be right angles; and 3dly, the right line $c\,d$ will be equal to $a\,b$.

Draw the right lines $a\,d$, $b\,c$: in the right angle triangles $c\,a\,b$, $d\,b\,a$ the sides containing the right angles are equal by construction, therefore (by 4. 1.) $a\,d = b\,c$, therefore the triangles $a\,c\,d$, $b\,a\,c$ are mutually equilateral, therefore the angles $a\,c\,d$, $b\,d\,c$, which are opposed to the equal sides $a\,d$, $b\,c$, are equal (by 8, 1.)

2dly.

2dly. From any point m, in the line $c\,d$, let fall a perpendicular to the line $a\,b$: by the 1st proposition, $m\,n = a\,c = b\,d$; therefore, by the foregoing part, $n\,m\,c = a\,c\,m = b\,d\,m = n\,m\,d$:· $n\,m\,c$, $n\,m\,d$ are right angles: consequently $a\,c\,d$, $b\,d\,c$ are also right angles.

Fig. 4.

3dly. Draw the right line $d\,a$; the angle $a\,c\,d$ is a right angle by the 2d part, and therefore equal to $a\,b\,c$; and the sides $a\,c$, $b\,d$ are equal by construction; now if $a\,b$ be not equal to $c\,d$, take $b\,m$ either greater or less than $a\,b$, which shall be equal to $c\,d$; and draw the right line dm, and since $a\,c\,d$ is a right angle, by the foregoing part, and therefore equal to $a\,b\,d$, and $a\,c = b\,d$ by construction, and also $d\,c = b\,m$ by supposition; $d\,m$ will be equal to $d\,a$ (4, 1,) and therefore the angle $dma = dam$ (5, 1,) but dma is an obtuse angle (16, 1,) therefore two angles of a triangle would be greater than two right angles, contrary to 17, 1, of the Elements; therefore $b\,a$ cannot be greater nor less than $d\,c$: $c\,d = a\,b$. Q. E. D.

Fig. 5.

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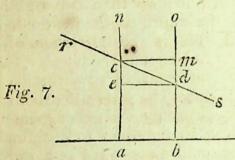
If two right lines $a\,c$, $b\,d$, be perpendicular to the same right line $a\,b$; and from any point c, in one line, be drawn $c\,d$, perpendicular to the other; $a\,c = b\,d$, and therefore $c\,d = a\,b$, and the angle $a\,c\,d$ a right angle.

Suppose

Suppose $a\,c$ to be greater or less than $b\,d$, take $a\,o = b\,d$ and draw $d\,o$: now, since $a\,o = b\,d$, $b\,d\,o$ will be a right angle (prop. 2) and therefore equal to $b\,d\,c$, which is impossible ∴ $a\,c$ cannot be greater nor less than $b\,d$: ∴ $a\,c = b\,d$, and therefore (by the foregoing proposition) $c\,d = a\,b$ and $a\,c\,d$ a right angle. Q E D.

Prop. 4.

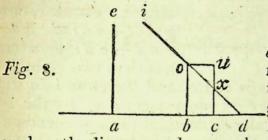
Fig. 7.

If two right lines, $a\,n$, $b\,o$, perpendicular to the same right line $a\,b$, be cut by a right line $r\,s$; the alternate angles will be equal; the external angle equal to the internal remote angle on the same side of the cutting line; and the two internal angles, on the same side, equal to two right angles.

If the cutting line $r\,s$ be perpendicular to one of the given lines, it will be perpendicular to the other (by the foregoing prop.) and therefore all the angles right, and consequently equal.

If the cutting line $r\,s$ be not perpendicular, draw the perpendicular $c\,m$, $d\,e$; by the former proposition $c\,m = a\,b = e\,d$; also the angle $m\,d\,e$ a right angle; ∴ by the 2d prop. $ce = md$ ∴ the triangles ced, cmd, are mutually equilateral; and therefore (8. 1.) $ecd = cdm$; and consequently their complements ncd and bdc are equal; again $bds = rdo = acs$; again $acd + bdc = mdc + bdc =$ to two right angles. Q E D.

Prop.

Prop. 5, Fig. 8, 9, 10.

Fig. 8.

If two right lines, $a e$, $d o$, stand upon a right line $a d$, so that the two internal angles $e a d$, $o d b$ are less than two right angles, the lines $a e$, $d o$, produced on the same side of $a b$, shall meet. N. B. This is the 12th axiom of the 1st book of Euclid.

1st. Let one of the lines, $a e$, be perpendicular to $a d$, and consequently the angle $i d a$ acute (by supposition) from any point x, in the line $d i$, let fall a perpendicular $x c$, meeting $a d$ in c; take $xo = dx$; produce cx; draw the perpendiculars ob, ou. Now in the triangles oxu, dxc, the angles at x are vertical, and those at u and c right angles, and the side ox equal to xd, $\therefore cd = ou$. (26. 1.) $= bc$ (prop. 3d.) therefore, if from the line da be taken parts equal to cd, till the whole be exhausted, and from $d i$ produced be taken the same number of parts = to dx. and right lines be drawn from the several points of division in di to the corresponding points of division in ad, these lines will be all perpendicular to ad, but the last of them either coincides with ae or falls beyond it : di must meet ae.

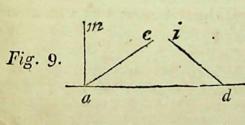
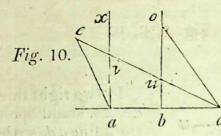
Fig. 9.

If both the lines $a e$, $d i$ form acute angles with $a d$, erect the perpendicular $a m$: by the last case $d i$ must meet $a m$, and therefore must first meet $a e$.

Fig. 10.

If the angle $e\,a\,d$ be obtuse, erect a perpendicular $a\,x$, make the angle $e\,d\,o = e\,a\,x$, then $x\,a\,d + o\,d\,i = e\,a\,d$:· $x\,a\,d + o\,d\,i + a\,d\,i$ are less than two right angles: therefore $o\,d\,a$ is acute, and therefore $i\,d\,a$ still more acute, therefore $d\,i$ must meet $a\,x$ (by the 1st case) suppose in i, take $du = ai$ let fall a perpendicular ub, produce $u\,b$ till it meet $d\,o$ (1st case) in o, take $a\,e = d\,o$ and draw the right line $i\,e$: now in the triangles eai and odu, $ea = do$. and $ai = du$ by construction; and these sides contain equal angles, $eai = odu$ therefore (4; 1) $aie = duo =$ (proposition 4) xid :· $aie + aid$ are equal to two right angles, :· $d\,i$ and $i\,e$ are one right line, :· $d\,u$ and $a\,e$ meet in e. Q E D.

XIX.

An Account of the BAZEEGURS, *a sect commonly denominated* NUTS *.

BY CAPTAIN DAVID RICHARDSON.

A PERUSAL of Grellman's dissertation on the *Gipsies* of Europe, in which this country is considered as having given birth to that wandering race, induced me to commence an inquiry into the manners of a people in *Hindoostan* denominated Nuts, whose mode of life seemed somewhat to assimilate with his description. It is my intention, should this, my first endeavour, meet with approbation, to pursue this line of investigation still farther, and from time to time I may be enabled to bring forwards short sketches of the tribes within the Company's provinces, who, being in other respects too insignificant for the pages of the historian, may have hitherto been passed over unnoticed, although many of their usages and ceremonies may still merit a detail, as detached facts in the general history of mankind. Strictly speaking, these people might be denominated *players* or *actors*, from their Persian name of *Bazee-gur*, which may be literally rendered a *juggler* or *tricker;* but the appellation of *Nut* extends to several tribes, and properly belongs to many more; each party having branched out and formed itself into a distinct sect, agreeably to the habits of life or modes of subsistence which necessity and local circumstances may have induced them to adopt, as their own peculiar calling or art.

The Bazeegurs are subdivided into seven casts, viz. the *Charee, At,h b,hy,ce,a, Bynsa, Purbuttee, Kalkoor*

* For the following and other explanatory notes, I am indebted to the kindness of a friend.

koor, *Dorkinee* and *Gungwar;* but the difference seems only in name, for they live together and intermarry as one people; they say they are descended from four brothers of the same family.

They profess to be *Moosulmans* *, that is, they undergo circumcision, and at their weddings and burials a *Qazee* and *Moolla* attend to read the service; thus far and no farther are they *Moosulmans.* Of the prophet they seem to have little knowledge, and though in the creed which some of them can indistinctly recollect, they repeat his titles, yet when questioned on the subject, they can give no further account of him, than that he was a *Saint* or *Peer.* They acknowledge a God, and in all their hopes and fears address him, except when such address might be supposed to interfere in *Tansyn's* department, a famous musician who flourished, I believe, in the time of Ukbur, and whom they consider as their tutelary

* A person well versed in the Eastern languages, will often be able to tell the nation to which any professional man really belongs, from the name he assumes as such. When a *Sonar* or goldsmith is termed *Zurgur* or *Sadu-kar*, he will in general be a *Moosulman*, and in this way we meet with *Joolaha*, *Mochee Durzee*, *Hujam*, *Qissukhan*, *Moosuwwir*, *Mee,anjee*, instead of the *Hinduwee* words *Tantee*, *Chumar*, *Soojee*, *Na,ee*, *Kut,huk*, *Pande*, *Chitera*, for a *Weaver*, a *Shoemaker*, *Taylor*, *Barber*, *Story-teller*, *Schoolmaster*, and *Painter* in succession. The word *Hulalkhor*, which is applied to a *Sweeper*, generally indicates the same discrimination of a *Moosulman*, as *B,hungee* does to a Hindoo; a truth which the two nations acknowledge with great reluctance. The reason is obviously founded on that *pride* of *cast* which they both support, often at our expence. In this instance they will stoutly deny the fact stated here, unless the inquirer knows enough of the language to call a *Hulalkhor* before them if *Moosulmans*, and desire him to repeat his creed, &c. In this and the other duties of *Islamism*, they are no doubt often so defective that we cannot venture to affirm they are orthodox *Moohummudans*, any more than we can vouch for the *B,hungees* being perfect *Hindoos;* all we dare in candour allege, being, that these people respectively lean, in their belief, worship and manners, much more to the one religion than the other, as the text will elucidate in the *Nuts'* history before us. It is a curious enough circumstance, that there are certain employments here engrossed almost exclusively by the *Moosulmans;* among these the *Bihishtees* or *Suqqas* who carry water, and the *Su,ees* or *grooms* may be enumerated as the most prominent.

tutelary deity; consequently they look up to him for success and safety in all their professional exploits. These consist of playing on various instruments, singing, dancing, tumbling, &c. The two latter accomplishments are peculiar to the women of this sect. The notions of religion and a future state among this vagrant race, are principally derived from their songs, which are beautifully simple. They are commonly the production of *Kubeer*, a poet of great fame, and who, considering the nature of his poems, deserves to be still better known *. On every occasion

* He was a weaver by trade, and flourished in the reign of *Sher Shah*, the *Cromwell* of Indian history. There are, however, various and contradictory traditions relative to our humble philosopher, as some accounts bring him down to the time of Ukbur. All, however, agree as to his being a *Soofee* or *Deist* of the most exalted sentiments, and of the most unbounded benevolence. He reprobated with severity the religious intolerance and worship of both *Hindoos* and *Moosulmans*, in such a pleasing poetic strain of rustic wit, humour, and sound reasoning, that to this day both nations contend for the honour of his birth, in their respective sects or tribes. He published a book of poems that are still universally esteemed, as they inculcate the purest morality, and the greatest good will and hospitality to all the children of Man. From the disinterested yet alluring doctrines they contain, a sect has sprung up in *Hindoostan* under the name of *Kubeer-punt,hee*, who are so universally esteemed for veracity and other virtues among both *Hindoos* and *Moosulmans*, that they may be with propriety considered the *Quakers* of this hemisphere. They resemble that respectable body in the neatness of their dress and simplicity of their manners, which are neither strictly *Moohummudun* nor *Hinduwee*; being rather a mixture of the best parts of both. A translation of *Kubeer's* works, with the life of that sage, and an account of his followers, relative to their tenets and societies, remain still as desiderata in the history of India. The time of Kubeer's death seems involved in equal obscurity with the manner of his decease and burial. They relate that he lived a long time at *Kasee*, near *Gy,a*, and sojourned also at *Jugurnat,h* where he gave great offence to the *Bruhmuns* by his conduct and tolerant doctrines. When stricken in years, he departed this life among a concourse of his disciples, both *Moosulmans* and *Hindoos*. They quarrelled about the mode of disposing of his remains, which were placed in another apartment during the dispute. The *Moosulmans* were, it is alleged, victors, and buried him accordingly. The *Hindoos* affirm, however, that his body during the altercation disappeared, and a *Lotus* flower was found in its stead, which they have carefully preserved. Be this as it may, it is certain

sion of doubt they have a quotation ready from their favourite bard; and in answer to my queries respecting the state of the soul after death, one of them repeated the following stanza:

Mun moo,a nu ma,e,a moo,ee mur mur gu,e sureer,
Asa tishna nu moo,ee kuh gu,e das *Kubeer*.

من موا نہ مایا موئي مر مر گئہ سریر
آسا تشنا نہ موئي کہہ گئہ داس کبیر

These lines in that philosopher's works are said to be more correctly written so,

Ma,e,a muree nu mun mura mur mur gy,a sureer,
Asa tisna na mi*t*ee yo*n* kut,h gu,e *Kubeer*.

مايا مري نہ من مرا مر مر گيا سرير
آسا تسنا نا مٹتي يون کتھ گئہ کبير

Which may be thus rendered,

Nor soul nor love divine can die,
Although our frame must perish here,
Still longing hope points to the sky;
Thus sings the poet *Das Kubeer*.

They conceive one spirit pervades all nature, and that their soul being a particle of that universal spirit, will of course rejoin it, when released from its corporeal shackles.

At all their feasts, which are as frequent as the means will admit, men, women, and children drink to excess. Liquor with them is the *summum bonum* of life; every crime may be expiated by plentiful libations of strong drink: whence it follows that any person

certain that his name is held in great veneration by these two very different people; those called Kubeer-punt,hee seem nevertheless to have rather more of the *Hindoo* than *Moosulman* in their composition, which so far decides the contest in their favour.

(i. e. Insector

ubdivisionesqu

ntes. Larvæ
LMISTA ;=

lig

rimque ante
ecies unica.

A

a :

e ducat in periculum

itis clypeo.

n

Cly
hoc
gen
fect

XVIII.

DAGOBERTI CAROLI DE DALDORF Scarabæorum (i. e. Insectorum, quæ sub nomine generis superioris Scarabæus militaverunt in FABRICII *Entomologia Systematica em: et auct:) distributio in genera proxima (id est naturlia) divisiones, subdivisionesque, instrumentis cibariis, larvorum imaginumq; victu et œconomia, aliisque insecti perfecti partibus consultis. No. 1.*

SCARABÆI.

I. PHYTIPHAGI, Mandibulæ apice acuto perpendiculariter fisso ult labium superius prominentes. Larvæ in medulla Palmarum, imagines in earum fronde nascente degentes. Gnus Dagobert: novum PALMISTA ;= Gedeon, Oromedon, Hercules, &c. Divideatur Labio Inferiore corneo N. B. 2.

- A: Late lanceolato plano. Species quinque, No. 3.
- B: Semicyndrico sursum arcuato utrimque ante apicem rotundum palpigero, No. 8, Species unica.

II. LIGNIVORI, Mandibulæ apice obtuso, polito, ultra labium superius et ad labii inferioris latera prominentes. Larvæ imaginesque in ligno putrescente arboribusque emortuis degentes.

SYLVANUS, D. No. 4. Divideatur secundúm clypei cornu.

- A: unicum, *Unicornes*, subdivideantur secundum thoracis excavationem.
  - a: transversalem; species 5.
  - b: longitudinalem; species 3.
- B: nullum, vel tubercula, *Mutici*, subdivideantur secundum thoracem.
  - a: gibbum; fœminæ; 8 species.
  - b: proportionalem; species distinctæ 3.

III. MERDIGERI. Notis distinctivis divisionum duarum præcedentium non præditi. Larvæ imaginesque in stercore animalium vivunt. Hi iterum constituunt, non genus proximum (uti sunt bina præcedentia) sed genus superum, quod iterum divideatur in genera inferiora, et hæc iterum in genera proxima. Merdigeri sunt secundum scutellum.

MERDIGERI, No. 5.

I. SCUTELLATI.

Divideantur facillime secundum instrumenta cibaria, examine accuratre et oris explicatione (quæ ducat in periculum destructionis Insecti) haud desiderata, in genera duo naturalia Dagob:—

1. **FIMETARIUS D**: instrumentis cibariis, palpis exceptis omno obtectis atque obsconditis clypeo. Divideatur secundum thoracem.
   - A: Retusum. Species 2.
   - B: Lævem glabrum. Subdivideantur secundum Elytroim Strias.
     - a: Sulcatas. Hi subdivideantur stria vel sulco laterali.
       - † angulum ani attingente; Species 13.
       - †† ante angum ani evanescente; Species 12.
     - b: Viz. inpressas, coloratas aut nullas Species nvem.
   - C: Scabriusculúm Species 9.
2. **MINATOR D.** mandibulis ultra Clypeum prominentibus. Confitendum hocce adhuc esse genus superum, tria genera proxima in cludens quæ ob defectum numeri sufficientis et specierum et individuorum hic nomine divisionum sum introducturus.
   - A: ovati postice crassiores capite subtransverso; labio superiore minuto transverso.
     - a: legitimi, mandibulis undique ultra labium superius prominentibus. Species duæ.
     - b: adsciti, mandibulis haud ad latera, sed antice tantum ultra, labium prominentibus; clypeo transverso, margine antico rectiusculo, elevato. Species binæ.
   - B. ovales reves i. e lateribus parallelis: capite oblongo auttriangulari; labio superiori quadrato distincto: sdivideantur secundum elytra.
     - a: obtegentia aum, i. e. abdomine postic sub elytris haud promimte, *Modesti* Species 2 Vernalis et sylveticus.
     - b: anum non obtigentia i. e. abdomine apice sub elytris prominente. *Obscœni* Species 2: sc. Stercorarius et Foveolatus.
   - C. Globosi gibbi; thoracis lateribus altius descendentibus, quam elytra et abdomen, capite oblongo utrinque sub oculis sinuato. Species quinque.

II. SIMISCUTELLATI

i. e. scutello minuto; in nonnullis, scutello elytris obtecto in aliis speciebus. Hic veniunt duo genera naturalia, quorum characteres nondum eruti. Thorax in ambobus elytrorum fere longitudine, aut longior. N. B. 5.

1. Depressi oblongi latetibus sub parallelis thorace et dorso planiusculo. *Species* 9.
2. Gibbi thorace imprimis convexo. Huc veniunt sc. sphinx, et affines. *Species* 7.

III. EXSCUTELLATI. COPRIS G.

1. adsciti. Tibiæ posticæ femoribus longiores, graciles incurvæ, ad volvendum stercores globulum apice acuto auctæ.
   - A. Depressi.
     - a. Elytra lateribus integris sutura arcuata. Copris sacer et affines, Species 4.
     - b. Elytra lateribus sinuatis sutura recta apice tantum deflexo S. C. Koenigii et affines 9.
   - B. Compressi femoribus posticis elongatis clavatis ventre gibbo dorso planiusculo GENUS PROPRIUM.
     - a. Elytris triangularibus, copris Schæfferi, et affines 4.
     - b. Elytris semiorbiculatis, Novæ species 2.
2. legitimi, No. 7. Tibiæ posticæ femorum longitudine, aut breviores, compressæ triangulares, latere postico [illegible] mo et ruga eo paralleła [illegible] externa dentatis.
   - A. GAGATHEUS D. dorso convexiusculo, cute imaginis ære indurata nigri omnes. Copris Hamadryas, Lunaris, Sabæus, Molossus et affines 26.
     - a. Unicolores.
       - † Nigricantes.
       - †† Metallici.
     - b. Discolores.
       - † nudi Copris bonasus Schreberi et affines species 22.
       - †† vestiti Copris nuchicornis [illegible] et affines 15,
   - B. Conscripti [illegible] planiusculo.

† Nigricantes.

1: nudi		3: vestiti Cornu	
1	nullo	1	unico
2	unico	2	binis
3	binis	3	tribus
4	tribus	4	quatuor
5	quatuor	5	nullo
Copris Taurus et Species affines 19.		Copris vel sc: ovatus et Species affines 17.	

†† Metallici.

1: nudi Clypei		3: vestiti	
1	nullo	1	nullo
2	unico	2	unico
3	binis	3	binis
4	tribus	4	tribus
5	quatuor	5	quatuor
Species 2.		Species 3.	

Quæ iterum artificialiter in systemate (minime enim vero secundum naturam affinitatem in museo) in sequentes subdivisiones distribui possunt secundum clypei cornu ut hic factum est copridibus unicoloribus, Coprides autem mei conscripti discolores vestiti bicornes iterum iterumq. Subdividendi sunt secundum [illegible] nuum, in clypei linea longitudinale.—Rhinoceroidei aut transversali. B. Tauroidei.

Notæ Explanatoriæ et execusatoriæ, tabulam synopticam Scarabæorum Fabricianorum Dagobertianam elucidantes.

1. Quod talis distributione revera desideretur in Entomologia id probri potest.

† Fabricii ipsius dictu in proœmio Entomologiæ suæ systematicae emendatae et auctae X: " Entomologus ideo verus in construendis generibus characteribus certis firmis lege artis et systematis mutis desudabit. Plura adhuc conficinda, quae attingere nondum valui:" aliisque locis Philosophiae ejus Entomologicæ, quibus Scarabæorum genus inter genera difficiliora nimio Specierum numero laborantia, eamque ob rem dissecanda, imprimis nominatur.

†† Numero Specierum, quæ in Fabricu Entomologia Systematica em: et Auc. sub nomine Scarabæus complectuntur, qui eo jam tempore 237 excessit, opereque finito et edito valde increvit.

††† Oeconomia et Victu valde differente, cum degunt in Palmarum medulla nonnulli alii in ligno putrescente, plurimi alii vero in Stercore animalium.

No. 2. Præter datos characteres genericos (non solum hujus sed etim omnium generum reliquorum in hac tabula propositorum) plures alii adsunt, et primarii ab reliquis instrumentis cabariis desumpti et secundarii ab aliis corporis partibus accessiti, quos brevitatis studio in hac tabula omisi aut temporis defectu nondum potui stabilire.

No. 3. i. e. Species quinque hujus generis et subdivisionis erant inmuseo; dum haec distributio ponebatur, quod brevitatis studio, modo proposito sum indicaturus per omnem hanc tabulam.

No. 4. Collocando Sylvanorum species in subdivisiones sequentes secutus sum haerisium mearum entomologicarum unicam, quarum justificationem L B. reperurus sit si velit, in Proœmio anni naturalis mei bengalici sub prœlo nunc sudantis et descriptionem musci mei pro parte continentis.

No. 5. Ratio hujus subdivisionis secundum scutellum in tres ordines et imprimis secundi hujus ordinis character (scutello minuto aut nullo) minime placet, et [illegible] est pars totus hujus tabulæ. Quisquis autem Entomologus in hac Entomologiæ parte bene versatus ignorare non potest, quod insecta in hoc ordine enumerata [illegible] quidquam peculiare et in habitu et in oeconomia, et quod ea absque incommodo nec scarabæis scutellatis nec exscutellatis adjungi possint. Præterea observavi ex secundi ordinis subdivisione habere mandibulas semimembranaceas basi cornea dentes tres in apicem membranaceum emittente. Quod, si sic se habeat in [illegible] quoque speciebus et individuis, optimus novi generis character essentialis existimandum est, cum unica nota absolvatur. His bene consideratis ordinem credo bonum conservatum, ejus vero characterem hic datum valde mediocrem, et cum tempore ei alium meliorem esse substituendum.

No. 6. Ob magnum specierum numerum et earum magnam affinitatem inter se, valde necessarium est quod Fimetarii mei distribuantur in divisiones subdivisionesq. Quibus modo proposito peractis observavi rationem, quam hic in dividendo subdividendoque sum secutus, laborare incommodis variis quae in anno meo naturali candida mente indicavi, opereque finito pro viribus removere tentavi.

Not. 7 Opere finito, Copridibusque proposito modo distributis observavi eas secundum tibiarum posticarum figuram esse distribuendas non ut hic factum est in binas divisiones sed in tres. Characteres distinctivi tertiæ hujus divisionis, quae inter primam et secundam datam inserenda est, sunt tibiæ posticæ rectæ, femorum longitudine, graciles apice tantum externo parum dilatato margine externo serrato ciliato.

Systematica em: et auct:) distributio in genera

ꞌe, instruꞌ rtibus consultis. No. 1.

II. Lignivo
gno putrescente

: unicum, Un
vationem.

transversalem;

destructionis In

. Minator
peum promine
ce adhuc esse
era proxima in
um numeri suffi

III. Merdigeri. Notis distinctivis divisionum dúarum præcedentium non præditi. Larvæ imaginesque in stercore animalium viventes. Hi iterum constituunt, non genus proximum (uti sunt bina præcedentia) sed genus superum, quod iterum divideatur in genera inferiora, et hæc iterum in genera proxima. Merdigeri sunt secundum scutellum.

MERDIGERI, No. 5.

III. EXSCUTELLATI. COPRIS G.

1. adsciti.
Tibiæ posticæ femoribus longiores, graciles incurvæ, ad volvendum stercores globulum apice acuto auctæ.

2. legitimi, No. 7.
Tibiæ posticæ femorum longitudine, aut breviores, compressæ triangulares, latere postico brevissimo et ruga eo parallela in pagina externa dentatis.

A. G... D. dorso convexiusculo. B. Conscripti dorso

so far c

person who has accumulated property, is soon considered as a culprit, and a charge being brought against him, the complaint is carried before a Puncha,et *, when the business commonly concludes by his being obliged to provide a lethean draught for the fraternity to which he belongs. This is an exact recital of what happened to two men who waited upon me, and to whom I gave a trifling present It was found that they had communicated to me some information which ought to have been concealed, and they therefore, in addition to the ordinary fine, underwent the peculiar punishment of having their noses rubbed upon the ground.

Though professing *Islamism*, they employ a *Bruhmun*, who is supposed to be an adept in astrology, to fix upon a name for their children, whom they permit to remain at the breast till five or six years of age. It is no uncommon thing to see four or five miserable infants clinging round their mother and struggling for their scanty portion of nourishment, the whole of which, if we might judge from the appearance of the woman, would hardly suffice for one. This practice, with the violent exercises which they are taught in their youth, and the excessive and habitual indulgence in drinking intoxicating liquors, must greatly curtail the lives of these wretched females. Their marriages are generally deferred to a later period than is usual in this climate, in consequence of a daughter being considered as productive property to the parents, by her profes-

 sional

* The derivation of this word from *panch*, *five*, admirably illustrates the ancient practice, as well as the necessity, of a casting voice or majority, in all judicial assemblies of a limited number, and proves alone, with numerous other instances of the same kind; how indispensable a knowledge of languages is, to the observing traveller and intelligent historian. Had all those who have written on Indian affairs hitherto, viewed this subject with the eyes of an *Eton*, we should not have so much to unlearn as we now must, in every matter of importance here. Whoever peruses his excellent account of *Turkey*, will see the force of the present remark, and apply it accordingly.

sional abilities. The girls, who are merely taught to dance and sing, like the common *Nach* girls of *Hindoostan*, have no restrictions on their moral conduct as females; but the chastity of those damsels whose peculiar department is tumbling, is strictly enjoined, until their stations can be supplied by younger ones, trained up in the same line. When this event takes place, the older performers are then permitted to join the mere dancers, from among whom the men, though aware of their incontinence, make no difficulty of selecting a wife. After the matrimonial ceremony is over, they no longer exhibit as public dancers. A total change of conduct is now looked for, and generally, I believe, ensues. To reconcile this in some manner to our belief, it may be necessary to mention, that contrary to the prevailing practice in India, the lady is allowed the privilege of judging for herself, nor are any preparations for the marriage thought of till her assent has been given, in cases where no previous choice has been made.

There are in and about the environs of Calcutta, five sets of these people, each consisting of from twenty to thirty, exclusive of children. There is a *Surdar* to each set, one of whom is considered as the *chief* or Nardar Boutah, at this station; the name of the present is Munbhungee*, which in one sense of the word, may be translated *Bon Vivant*, or *Jovial Soul*; and it is probable, his social qualities may have obtained for him his present exalted situation as well as

* The hemp plant, well known here as an intoxicating drug, under the name of *b,hung* corrupted to *bang*, is probably the word whence *b,hungee* is derived, as this is often a term of reproach like our *drunkard*, *sot*, &c. applied to those who indulge in the various preparations of this pernicious vegetable, named *subzee*, *ganja*, *churus*, &c. *Mun* expresses the Latin *mens*, *mind*, and is the root of many common *Hindostanee* words. From it the name of *Munoo* (Menu) the famous Hindoo law-giver, is regularly formed, and might be translated *Intelligence*, *The being*, &c. It is frequently used as a term of endearment to *Children*, *Monkies*, &c. like our *Jackey*.

as title, which in reality appears to be rather a *Hindoo*'s than a *Moosulman*'s appellation.

The extraordinary feats of agility which the women of this set exhibit, are so well known as to render any description unnecessary. They have no regular habitations, being contented with temporary huts, formed of the *Hoogla** or *Sirkee* mats, and when they have occasion to change their stations, it is attended, as may easily be imagined, with but little trouble; both house and furniture would hardly be a load for one person.

The people of each set are, like our actors, hired by the *Surdar* or manager of a company for a certain period, generally one year; after which, they are at liberty to join any other party. No person can establish a set without the sanction of the Nardar Boutah, who, I believe, receives a † *chout* of the profits,

* The first appears to be of the *flag*, or sedge kind, of great use for slight enclosures and for lining straw and tiled roofs, either to mitigate the heat of the sun, or to give the inside a finished appearance. After the conflagrations so common in all parts of India, the poor sufferers generally have recourse to the *Hoogla* or *Sirkee*, with which they shelter themselves in temporary habitations from the weather. It is possible enough that the far *famed* harbour of *Hooglee* derives its name from the banks of the river (which we have termed the *Hooglee* also,) having been at that place in days of yore overgrown with this very plant, which is seldom if ever met with in the interior or higher parts of *Hindoostan*. This supposition derives weight from *Hijlee*, the place we absurdly name *Ingellee*, being famous for the production of a tree termed *Hijul*, a compound probably of *hee* life, and *jul* water, to denote the soil it thrives in. The *Sirkee* on the contrary is in abundance in the upper provinces, and seems of the rush species. It is also used much in the same manner as the other, though growing in low grounds it is not so completely an aquatic plant as the *Hoogla*. As the lining of *Bungla* roofs, it looks much neater in every respect, and is by far more durable.

† The *fourth*, and the notorious tax or duty which the *Muhrattas* have often claimed without success on our revenues. It is also supposed to be the standard quantum of public or private peculation, to which no extraordinary odium is attached among the natives, who are too apt to consider one *fourth* of their master's property entrusted to them at once, as the *shikari hulal* or *fair game*, for every honest servant's pursuit.

profits, besides a tax of two rupees which is levied on the girls of each set, as often as they may have attracted the notice of persons not of their own cast. This from their mode of life, must be a tolerably productive duty. When the parties return from their excursions, this money is paid to the Nardar Boutah, who convenes his people, and they continue eating and drinking till the whole is expended. When any of the *Surdars* are suspected of giving in an unfair statement of their profits, a *Punchaet* is assembled, before whom the supposed culprit is ordered to undergo a fiery ordeal, by applying his tongue to a piece of red hot iron; if it burns him, he is declared guilty. A fine, always consisting of liquor, is imposed, the quantity agreeing, I suspect, more with the insatiable desires of the *Punchaet* than the nature of the crime. From a court so constituted, the verdict Not guilty, may seldom be looked for. If the liquor be not immediately produced, the delinquent is banished from their society, hooted and execrated wherever he comes; his very wife and children avoid him. Thus oppressed, he soon becomes a suppliant to the Nardar Boutah; to bring about a reconciliation, acknowledges the justice of their sentence, and his willingness to abide by their award. If he has no money, and his friends cannot supply him, he must get it, and probably the necessity of the case may excuse the means, should they perchance not square exactly with our refined notions of honesty. However, it is but justice to this particular set to observe, that the country people seem in general to consider them as an honest inoffensive race. Among themselves they lay claim to great veracity and honesty, and declare, notwithstanding the story of the ordeal, that no *Bazeegur* would attempt a deception in the payment of his *Chout*. If this be a true statement of the case, we have to lament, that the rareness of such probity renders the circumstance rather difficult of belief, especially among the people whose notions of morality must be very loose, if we

can

can with propriety form an unfavourable opinion from the derivative word *Nutk,hut*, meaning in the Hindoostanee, *a rogue*, *blackguard*, &c. Truth still forces us to add, that *Nutk,hut* is rather applicable to imaginary than downright roguery, in expressions of endearment and familiarity.

I can form no idea of their numbers in Bengal. In many places they have lands, but they are not themselves the cultivators. *Burdwan* seems to be their great resort; and when I first entered on this enquiry, I was informed that their chief resided at *Chundurkona;* that a woman named Toota, wife of Jooqkhan, their late Nardar Boutah, was considered as chief of all the sects in Bengal. I afterwards learnt from Munb,hungee, the Nardar Boutah of Calcutta, that the above was a misrepresentation; that he and his people were not at all dependent on *Chundurkona*. He said the men who had been with me before, from motives of fear, concealed his name; that all the Bazeegurs within the Purgunnus of *Jus,hur*, or *Jusur*, *Hoogley*, &c. were solely under his controul; and that the following was the traditional account they had of their ancestors. In the countries of *Ghazeepoor*, *Ullahabad*, &c. about two hundred years ago, there were four brothers, named *Sa*, *Summoola*, *Ghoondra*, and *Moolla*, who finding it difficult to support their numerous followers in that part of the country, determined to separate, and to march towards the four quarters of the world, *Sa* to the east, *Summoolla* to the west, *Ghoondra* to the north, and *Moolla* to the south; that *Sa* arriving in Bengal, took up his residence at *Hooglee;* that having governed peaceably for many years, he died at *Unwurpoor*, near *Barasut*, where to this day his faithful descendants offer up their prayers to his manes. He had three sons, who succeeded each other; first Luk,hun, the second Momeen, the third Ghazee Khan. The succession then regularly devolved on Gholamee Khan, Ouladee Khan, Sadee Khan,

Urub

Urub Khan, Moonuwwur Khan Misree, Sundul Khan, and Rujbee Khan, father to the present chief Muuh,hungee. He allows that the family of the Nardar Boutah of Chundurkona is descended from the same stock, and that the boundaries of that department extend to *Medneepoor* *, *Burdwan*, and *Moorshidabad;* that none of her people can enter his districts with an intention of procuring money by dancing or begging, without obtaining his permission and paying accordingly. The same system holds good in respect to his dependents visiting her country. Those men and women who are not in any of the sets, wander about from place to place, obtaining a precarious livelihood by begging, and sometimes by disposing of little trinkets †, which they either fabricate themselves, or purchase in Calcutta.

These sects, viz. the Bazeegurs, having adopted, if not the religion, at least the name, of *Moosulmans*, are more civilized than the other wandering tribes. Their diet and apparel correspond with the *Moosulmans*. Some of their women are, I have heard, extremely handsome, and esteemed as courtezans in the East accordingly; though I must confess, I have

* Better known among us under the deviation *Midnapore*, which is very slight when compared to the number we pervert in a way that must hereafter create much confusion in the names of places whenever we know enough of the language to write them properly. It will then, perhaps, puzzle the geographers of the day to reconcile *Jessore*, *Ingellee*, *Serampore*, &c. with the true pronunciation of *Jus,hur*, or *Jusur*, *Hijlee*, *Sreerampoor*, &c. by which alone the natives term these places among themselves.

† A tribe, termed *Bisatee*, supply these trinkets, and attend markets, fairs, and such places, with their small wares, exactly as our *pedlars* do. *Bazeechu* and *k,hilouna* are commonly applied to the *toys* these people sell, which in our and the oriental languages, are properly called *playthings*. Those formed of tin are for the most part fabricated by the strolling gipsies or players named *buhroopee,a*, from their dexterity in assuming various forms, *buh* signifying many, and *roop* a face or shape.

have not seen any who, in my opinion, came under that description as to personal charms.

I cannot observe any peculiarity of feature which would characterize them as a distinct people.

Before the establishment of the British government in Bengal, the *Surkar* appointed an officer termed a *Dam-Dar* *, or tax gatherer, to keep a register of and to collect taxes, not only from these, but from all the other tribes of a similar description. Some say they amounted to eighteen, others to thirty-two sets, all of whom I consider as coming under the general denomination of *Nut*; but in statements of this kind, having no public records to resort to, I can only relate their traditions and opinions.

The dread of an intended revival of this officer's powers, caused at first much alarm among them, and operated as a considerable impediment to my enquiries. They have a strong and a very natural wish to obtain lands, which many of them have done in several parts of the country, but with no intention of being the cultivators of the soil. They have two languages peculiar to themselves, one intended for the use only of the craftsmen of the set; the other, general among men, women, and children. The *Hindoostanee* is the basis of both; the first in general

* This is clearly derived from *dam*, a small coin, and *dar*, a keeper, &c. This word was perhaps in use even among our forefathers, and may innocently account for the expression, "*not worth a fig*," or a *dam*, especially if we recollect that *ba-dam*, an *almond*, is to this day current in some parts of India as small money. Might not *dried figs* have been employed anciently in the same way, since the Arabic word *fooloos*, a *halfpenny*, also denotes a *cassia bean*, and the root *fuls* means the *scale* of a fish. Mankind are so apt, from a natural depravity, that "flesh is heir to," in their use of words, to pervert them from their original sense, that it is not a convincing argument against the present conjecture our using the word *curse* in vulgar language in lieu of *dam*. The shells, well known as small money under the name of *kouree*, often occur in the *Hindoostanee*, as *fig; dam, farthing,* sometimes with the epithet *p,hootee kuoree*, a *split* farthing. Ten *kourees* become a *dumree* probably from *dam*,

ral being a mere transposition or change of syllables, and the second apparently a systematic conversion of a few letters, but which will be best elucidated by the following specimen :

Hindoostanee.	*Nut 1st.*	*Nut 2d.*	*English.*
Ag,	Ga,	Kag,	Fire.
Bans,	Suban,	Nans,	Bamboo.
Chilum,	Limchee,	Nilum,	An Oven.
Dum,	Mudu,	Num,	Breath.
Ee,ad,	Da,ee,	Ke,ad,	Remembrance.
Fuqeer,	Reeqeefu,	Nuqeer,	A Beggar.
G,hur,	Rug,hu,	R,hur,	House.
Hindoostan,	Dooseenatuh,	Kindoostan,	India.
d,hur,	D,huri,	Bid,hur,	Here.
ub,	Buju,	Nub,	When.
Kon,	Onk,	Ron,	Who.
Lumba,	Balum,	Kumba,	Long.
Mas,	Samu,	Nas,	Month.
Nut,	Tunu,	Kut,	A sect of people.
Omr,	Muroo,	Komr,	Age.
Peer,	Reepu,	Cheer,	Saint.
Qeella,	Laqeh,	Rulla,	A Fort.
Rooburoo,	Buroo Roo,	Kooburoo,	Opposite.
Sona,	Na-so,	Nona,	Gold.
Tulash,	Lashtu,	Nulash,	A search.
Unbuna,o,	Nunbeh,	Kunbuna,o,	Disagreement.
Waris,	Ruswa,	Quaris,	An Heir.

I find these people in Mr. Colebrooke's arrangement of the *Hindoo* classes, mentioned in the 6th class, under the head of Nata, Bazeegurs, &c. and in

in Sir William Jones's translation of the ordinances of (Menu) *Munoo*, chapter 10th, article 20, 21, 22, and 23, their origin is clearly pointed out, which the following extract will shew. "Those whom the twice-born beget on women of equal classes, but who perform not the proper ceremonies of assuming the thread, and the like, people denominated Pratyas, or excluded from the Gayatri.

"21.—From such an outcast *Brahmen* springs, a son of a sinful nature, who, in different countries, is named a Bhurjacantaca, an Avantya, a Vatadhana, a Pushpadha, and a Saic,ha.

"22.—From such an outcast Cshatriya comes a son called a I'halla, a Malla, a Nich,hivi, a *Nata*, a Carana, a C'hasa, and a Dravira.

"23.—From such an outcast Paisya is born a son, called Sudhanwan, Charya, Viganman, *Maitra*, and Satwata."

From the above word, *Maitra*, may, I imagine, be deduced the origin of the name generally applied to sweepers, and people of that description, and that the common derivation of it from the Persian word*, *Mihtur*, a prince, may possibly be an error. It may be necessary to mention here, that I have in general endeavoured to follow Mr. Gilchrist's orthography in writing the *Hindoostanee* words.

The *Panchpeeree* †, or *Budee,a*, being considered appertaining

* The word *muh* or *mih*, seems an important radical in many languages, disguised no doubt under other forms as *ma*, *mu*, *mai*, which last may be rather corruptions easily accounted for. *Muha*, *muhta*, *muhra*, *mih*, *mihtur*, &c. are all Oriental words denoting superiority, *grandeur*, *command*, &c. which may often be misapplied to inferior situations, either as derisive or conciliating terms; the origin therefore of *maitra* and *mihtur*, may still be the same. *Mah* applied to the Moon, especially with the addition of *tab*-light, clearly expresses the *great*-light among the smaller lights or *Stars*; *Mihr* in both Persian and *Sunskrit* applies to the *Sun*, and in my opinion signifies the *great one*, on etymological principles, that cannot be very obscure to any well informed Orientalist.

† This appellation may have a reference to their division into five races,

appertaining to the same class as the Bazeegurs, and equally with them, termed *Nuts*, I have herewith annexed a short account of them also.

The *Panchpeeree*, or *Budeea* Nuts differ from the Bazeegurs in many points; though probably in their manners there will be found a stronger similitude to the gypsies of Europe, than in those of any others which may come under review.

They have no particular system of religion, adopting with indifference that of the village near to which they happen to be encamped; however I imagine, when left to themselves, under the impression of immediate or impending ill, the goddess *Kali* generally obtains the preference, indeed the influence of this deity often extends to the lower orders in Bengal, whether they be *Hindoos** or *Moosulmans*. The *Panchpeeree*† wander in companies in the same manner, and inhabit, if I may use the word, huts, of a similar form and fabrication as the Bazeegurs.

The men are remarkably athletic, and also nimble and adroit in every kind of slight of hand, practising juggling

races, *houses*, or *families*, as *peeree*, occasionally seems to bear that interpretation, though it certainly may admit of others. In this place, however, it probably rather applies to these people as conformists to whatever religious system may be the order of the day in their peregrinations over *Hindoostan*.

* It must strike the attentive traveller with astonishment to learn in how many observances the various Moosulman tribes copy the Hindoos, and vice versa. Among the votaries of Kalee the degenerate race of Portuguese will also often be found; so powerful is the influence of moral and physical causes in the lapse of ages from the conquered on the conquerors, in spite of religious bigotry and national prejudices.

† In the upper provinces of Hindoostan the little encampments of these people are frequently very regular and neat, being there formed of the Sirkee entirely. Each apartment, though not much larger than a mastiff's kennel, has its own particular enclosure or court yard, generally erected in such a manner as to become a species of circumvallation to the whole portable hamlet, which, at first sight, reminds a traveller of Lilliput or Fairy Land. The appearance of the people alone can undo the deception, and then even one cannot help

juggling in all its branches. As tumblers they exhibit not only feats of agility, but great instances of strength. There are about a hundred houses at present of these people in Calcutta, formed into five divisions; there is a *Surdar* to each division, one of whom, as with the Bazeegurs, is considered as the head of the whole. His revenues seem principally to arise from the offerings of strong liquor, which he receives from his dependants; they, meaning such as have attached themselves to Calcutta and its environs, seem to have nearly the same boundaries as the Bazeegurs, though there are communities of this cast spread all over Bengal, appearing under the various denomination of *Cheere-Mars, Sumperas, Bundur Nachwya, Qulundur, Dukyt*, &c. Many of these have become *Moosulmans*, and having taken up their abode in villages, gain a livelihood by exposing dancing *monkies*, *bears*, &c. to the vulgar, or by the fabrication of mats, trinkets, &c. Some of them wander about as sects of religionists, and calling themselves *Moosulman Fuqeers*, live on the bounty of the pious followers of the *prophet*. They have a traditional account of four generations, and do not, like the Bazeegurs, consider themselves as foreigners in Bengal. This particular tribe of the Nuts are suspected of being great thieves; many of them I understand are daily punished for theft, and in their capacity of *Dukyts* *, are no doubt often hanged.

H h They

help wondering, where so many men, women, children and other domestic animals, manage to sleep or shelter themselves from the storms which sometimes assail these itinerant people. A detailed account of the peculiar tribe, who from their occupation of taming and charming snakes, derive the name of Sumpera, might prove worthy of public attention, especially if from it we could discover whether either they or the Mungoos called Newul, are acquainted with any specific against the bite of a venomous snake, whose fangs have not been *bona fide* extracted, or deprived of their poisonous fluid by previous repeated exertions upon other bodies.

* Daka means robbery, and in the active or agent form becomes Dukyt,

They also have a peculiar jargon formed upon similar principles with that of the Bazeegurs. This formation of a separate dialect conveys no very favourable impression of either of these sects, since many people may conceive it so much resembles the cant of rogues among ourselves, invented for the purpose of concealing their conduct as much as possible from honest men.

They inter their dead, and the only ceremony seems to be to forget their sorrows, by getting completely drunk immediately afterwards.

Many of the subdivisions of this class of men pay little or no attention to cleanliness, or any restrictions in diet, eating dead jackalls, bullocks, horses, or any kind of food procurable. Besides their usual occupation, the men collect medicinal herbs, catch mungooses, squirrels, and particularly the bird called *daho:* the former, if not saleable, answer admirably for a feast. The birds are dried and used as a medicine. Their women do not attend them during the exhibition of their juggling exploits, but have a peculiar department allotted to themselves, which consists of the practice of physic, cupping, palmistry, curing disorders of the teeth, and marking the skin of the *Hindoo* women, an operation termed *Godna*; they usually sally out in the morning with a quantity of the herbs and dried birds, and, begging from door to door, offer their services generally to the females only, in the cure of whose ailments they pretend to have a peculiar knowledge. Should it so happen that they do not return home before the Jackal's cry is heard in the evening, their fidelity is suspected, and

Dukyt, notorious for their depredations as pirates in the Soondurbun branches of the Gunga or Ganges, by the name of Decoits. If we may credit very respectable testimonies of the fact, these Dukyts, are frequently guilty of sacrificing human victims to Kalee, under circumstances of horror and atrocity scarcely credible.

and they subject themselves to the displeasure of their husbands, and are punished accordingly. A fault of that nature committed with any one not of their own cast, is an unpardonable crime.

Their marriage ceremonies are as follow. All parties being agreed, and the day fixed on, they assemble before the bride's house between 9 and 10 o'clock at night. The bridegroom, accompanied by all his relations, male and female, places himself before the door, near to which are fixed four plaintain trees, forming a square large enough to contain the company. He calls out with a loud voice,—"Give me my Bride." The brother, or some such near relation, guards the door, and prevents his entrance, nay, rudely pushes him away. The laugh is now general against the poor bridegroom, and many are the jokes on all hands played upon him. However, not to be put off so, he makes two more attempts, calling out all the while for his bride; which proving ineffectual, he in much seeming grief, (for the whole appears a farce,) retires and sits down in the centre of the square, and there in melancholy mood bewails his fate. When the parties conceive they have sufficiently tried the man's patience, they then intercede in his behalf with the guardian of the door, who bringing forth the bride, delivers her hand into the bridegroom's, saying, "Here is your bride, behave kindly to her:" She also receives an exhortation to conduct herself like a good and obedient wife. The bridegroom now taking a little red powder, which is prepared for the occasion, makes a mark with it on her forehead, calling out "This woman is my wedded wife." The bride also marks the bridegroom's face, repeating at the same time, "This man is my husband." They sit down together, and the company arrange themselves in a circular form on each side. The little fingers of his left and her right hand being joined, they sit close together, so that their

knees may lap over each other. The merriment of the evening now begins, all parties dancing, singing, drinking and smoking, except the bride, who for this one day in her life is expected to refrain from the intoxicating draught. After a short space they arise, and the bridegroom, accompanied by the female part of the company, conveys the bride to the house, where the bridegroom and bride's mothers are assembled; neither of whom are permitted to appear before him this night: however, this restriction damps not the joy of the old ladies; liquor is plentifully supplied, and they partake freely of it.

The bridegroom having rejoined the party in the square, every one sets seriously to work, and it appears now a fair trial to prove who shall most expeditiously accomplish the important business of intoxication. A little after day-light the cavalcade prepare to set off for the bridegroom's house. Whatever dowry the parents can give is now delivered, and the little fingers of this happy couple being again joined, as before described, they lead the way. Before the bridegroom's (or rather before his parent's door, it being to their house they are conducted,) stands an earthern pot filled with water, and in which is placed a small fresh branch of a mangoe tree, intended, as I should conjecture, as an emblem of plenty. The mother then comes forwards with a sieve containing a *roopee*, some unhusked rice, paint, and *Doob* grass*. This she waves round each of their heads three times, and touches their foreheads with it.

* This is probably one of the most common, ufeful, and beautiful grasses in this or any other country; and, like the cow which feeds upon it, is held in high religious veneration by many tribes of *Hindoos*. A natural velvet carpet, if the expression be admissible here, may at any time be formed of this elegant grass, in the space of two or three weeks, merely by chopping it in pieces, and sprinkling these on prepared ground mixed with earth. In this way the banks of rivers, pub-

it*. This ceremony being performed, the bridegroom leads the bride into the house, where she is received by the old lady with many welcomes, who promises if she but conducts herself like a good wife, that she shall have all her goods and chattles when she dies. The men now assemble in front of the house. The women remain within; and a feast being prepared, the same scene of immoderate intoxication succeeds. When evening arrives, the bride goes, or is conducted, if there be a female of the party sufficiently steady to accompany her, to the hut allotted for her.—Such of the company as are able, now depart, whilst the rest, among whom the bridegroom may generally be numbered, pass the night on the plain in beastly insensibility, leaving the solitary bride to her own sober reflections. From the time their children are five or six months old, they are accustomed to imbibe strong spirits; indeed it may be said they draw it in with their mother's milk. They appear to be a most inconsiderate race of beings,

lic roads, fortifications, ditches, garden walks, and marginal borders, are frequently prepared in *India*, upon principles which unite expedition, elegance, and strength, in one verdant sward, which, to people unacquainted with the rapidity of vegetation in these climes, has almost the appearance of enchantment. Every lover of agriculture and rural economy at home must regret, that this charming plant has not yet been fairly tried in *Europe*, where it would probably yield both profit and pleasure to all its admirers. The roots are esteemed medicinal by the natives, and there can be little doubt of the nutritive quality of the whole plant considered as the food of animals. It is so well known to the *Hindoostanees*, and probably so often the object of attention, in the rural sports and excursions of the people or their children, that the expression *doob ka chhulla*, a ring of *doob*, is frequently introduced in their stories, to express that a petitioner did not even receive a *doob* ring from the person solicited, or what we might render, he did not even see the colour of his coin. As rings are exchanged at weddings by the parties, it is possible their poverty may sometimes cause them to substitute, at least *pro tempore*, those formed of the grass in question.

* This circular motion, so common on such occasions in this country, is termed *warna* to sacrifice, and probably, from the convertibility of *m* with *w*, a mere deviation from *marna* to kill.

ings, never thinking of to-morrow; all their views are concentrated in the enjoyment of the present moment, and that enjoyment consisting *wholly* in excessive intoxication, and the grossest indulgence of the sensual appetites.

A reference in their disputes is never made beyond their own sect, and if of so serious a nature that a small *Punchaet* cannot accommodate the matter, the *Bura Surdar* convenes a general assembly, but which assembly never enters on business until a quantity of spirits equal to the importance of the cause has been provided by both plaintiff and defendant. The person non-suited has ultimately to bear the expence, unless, as it frequently occurs, (all parties during the discussion being indulged in a free participation of the liquor,) that the judges, plaintiff, and defendant should forget every idea of the case before them, but of that which contains the spirits. The sequel may be easily conjectured. The *Punchaet* disperses by degrees, and the contending parties, when aroused from the torpor of intoxication, frequently awake only to regret their own folly.

These people in the upper provinces of Hindoostan, are known by the appellation of *Kunjura*, whence a particular friend of mine, in speaking on the subject, conjectured might be derived our term *Conjurer*. Were not so great an authority as Johnson, with those scholars who derive it from *conjuro* * in our way, I should almost be inclined to agree with him

* The Latin, however, has no such term from that source to express the person in question; and there was nothing to prevent the modern languages of Europe from adopting this and other vocables from the Gipsies, at the period they were wandering over it in the capacity of *conjurors*, &c. That derivatives are used by the moderns, which the ancients had no idea of, may safely be granted, without invalidating the consistency or probability of the present conjecture. In fact, the study of etymology, as a rational science, is still too much in its infancy to warrant the hasty condemnation of particular opinions, on the derivation of certain words, as some that at present will appear whimsical enough, may yet prove hereafter to have been well founded.

him in opinion. Be this as it may, I find a people of this kind described as living near Constantinople, who are termed *Cingarees*, and whose language is said to be *Hindoostanee*, which word, without any force beyond the fair bounds of etymology, may be a mere deviation from *Kunjura*.

The *Conjurors* or *Jugglers* who arrived in Europe about the 13th century, and who introduced the viol of three strings*, appear to have been a race almost exactly similar to what the Bazeegurs are at this day; in confirmation of which, the following extract from Doctor Burney's History of Music may not be thought inapplicable.

Extract.—"About 1330, the minstrels of Paris

Even this word *juggler* may be of Indian extraction, although there exist, according to Johnson, both French and Latin originals against it, as well as the word *jug* in our own tongue. *Cups, jugs, mugs,* might all have been used at first by conjurors in various ways, whence to *juggle*, as a verb, stands on nearly the same ground with *handle*, and many more. In the Hinduwee dialects *jugg* is applied to a particular act of worship, which the *Bruhmuns* alone can perform, and by virtue of which they pretend to acquire sometimes preternatural powers. In this way they hope for the success of their *muntur* or incantations, and in imitation of them, the gipsies may have preserved the name, on their arrival in the European territories, with many other mysterious customs and lofty pretensions. *Juggee, juggul, juggula, jugela, jugg-wala*, are all natural combinations to express the man so qualified, which by our ancestors could be as soon converted to *juggler*, as *khan-saman*, *burga*, and *hooqu* in modern times have been to *consumer*, *burgher*, and *hooker*, though we have the means of correcting such absurd corruptions, which did not exist when the gipsies first appeared in our quarter of the globe. Even admitting that we can trace much of our language up to the *Latin* and *Greek*, it remains still a doubt whether these are the stock or branches of the oldest oriental tongues.

* The word *gui-tar* probably springs from *si-tar*, a species of viol much used now in *Hindoostan*, and which, though originally, as its name implies, only a three-stringed instrument, is frequently to be met with here as a four, five, six, nay seven-stringed viol. With six strings it would naturally be termed *ch,hi-tar*, *ki-tar*, progressively to *gui-tar*, as we now spell it, the last syllable of which clearly points out whence it ought to be derived, as *tar* in the *Hindoostanee* is a well known word for wire, string, &c.

formed themselves into a company, and obtained a charter—the police frequently repressed their licentiousness, and regulated their conduct. Philip Augustus banished them the first year of his reign; but they were recalled by his successors, and united under the general name of Minstrelsy, having a *Chief* appointed over them, who was called the *King* of the Minstrels. Lewis the IXth exempted them from a tariff or toll at the entrance at Paris, on condition that they would sing a song, and make their *monkeys* dance to the toll-men, &c. &c.

"The associated minstrels inhabited a particular street, to which they gave the name it still retains. It was here that the public was provided with musicians for weddings and parties of pleasure. But, as a greater number of them attended such occasions than were ordered, and all expected to be paid the same price," "William de Girmont, Provost of Paris 1331, prohibited the *Jungleurs* and *Jungleuresses* from going to those, who required their performance, in greater numbers than had been stipulated, upon a severe penalty. In 1395, their libertinism and immoralities again incurred the censure of government, by which it was strictly enjoined, that they should henceforth, neither in public or private, speak, act, or sing any thing that was indecorous or unfit for modest eyes and ears, upon pain of two months imprisonment and living upon bread and water." But let us hear one of the jugglers relate his own story. After speaking of his power in music, he proceeds:

> "I from lovers tokens bear,
> I can flowry chaplets weave,
> Amorous belts can well prepare,
> And with courteous speech deceive.
> Joint stool feats to shew I'm able,
> I can make the beetle run,

All

All alive upon the table,
When I shew delightful fun.
At my slight of hand you'll laugh,
At my magic you will stare,
I can play at quarter staff;
I can knives suspend in air,
I enchantment strange devise,
And with cord and sling surprise."

I shall now draw a short parallel between the gipsies of Europe and the people I have described.

Both the Gipsies and the Nuts are generally a wandering race of beings, seldom having a fixed habitation. They have each a language peculiar to themselves. That of the Gipsies is undoubtedly a species of *Hindoostanee*, and so is that of the Nuts. In Europe it answers all the purposes of concealment. Here a conversion of its syllables becomes necessary.

The Gipsies have their king; the Nuts their *Nardar Boutah*;—they are equally formed into companies, and their peculiar employments are exactly similar; viz. dancing, singing, music, palmistry, quackery, dancers of monkeys, bears, and snakes. The two latter professions, from local causes, are peculiar to the Nuts. They are both considered as thieves, at least that division of the Nuts whose manners come nearest the Gipsies. In matters of religion they appear equally indifferent, and as for food, we have seen that neither the Gipsies nor *Budee,a Nuts* are very choice on that particular, and though I have not obtained any satisfactory proof of their eating human flesh, I do not find it easy to divest my mind of its suspicions on this head. Indeed one would think the stomach that could receive without nausea a piece of putrid jackal, could not well retain any qualms in the selection of animal food.

Though

Though in the Encyclopedia Britannica Grellman's theory is thought slightingly of, the similarity of language being deemed but inconclusive evidence, yet in this instance, even in opposition to such authority, I will venture to consider it as forming a basis of the most substantial kind. It is not the accidental coincidence of a few words, but the whole vocabulary he produces differs not so much from the common *Hindoostanee*, as provincial dialects of the same country usually do from each other. Grellman, from a want of knowledge in the *Hindoostanee*, lost many opportunities of producing the proper word in comparison with the Gipsy one.

The story of the *Malabar* students being rejected, upon the supposition that they, being *Bruhmuns*, and only conversant in *Sunscrit* *, could not have understood the common *Hindoostanee* dialect, offers a good specimen of the kind of criticism which Grellman has to fear.

The following List of words, which were taken from the Annual Register of 1784-5, with a few I have now subjoined from Grellman, in some of the instances

* It has not yet been incontestibly proved, that the *Sunscrit* ever was a spoken language in India, and the few *Bruhmuns* who now can speak it at all, seldom if ever talk that language in their own domestic concerns; on the contrary, they commonly employ the prevalent local dialect of the place, which will frequently be a species of *Hindoostanee*. There are so very few towns, cities, or even large villages, which were ever conquered, or even much frequented by the *Moosulmans*, in the whole peninsula of India, wherein this colloquial language is not more or less understood, that we can scarcely conceive there are many travelling *Bruhmuns* who require a previous knowledge of the *Sunscrit* before they can understand *Hindoostanee*. The objection on the score of the Gypsie and Hindoostanee numbers being so different, if they really be so, might be answered by adverting to the arbitrary introduction of a new series of numerical words into some Indian dialects, where the substance of any particular speech in question will be found to agree, almost in every thing but number, with many other tongues from the same source.

instances where he has failed of producing the corresponding *Hindoostanee* one, will I hope prove the language of the *Gipsies*, and that of *Hindoostanee*, to be the same, or very intimately connected with each other *.

Gipsy.	*Hindoostanee.*	*English.*
Apra,	Oopur,	Above.
Bebee,	Beebee,	Aunt, a respectful feminine appellation, from Baba, father.
Pownee,	Panee,	Brook, drink, water, tears.
Cauliban,	Kàla-burn,	Black, a black colour.
Chericloe,	Chiree,a,	Bird.
Per,	Peroo,	Belly, the lower part of the belly.
Jamoval eo panee	Panee,	A Bath, water to bathe.
drowei paneeja,e,	Jul,	Ditto.
Davies, devus,	Dewus,	Day, to day.
Rattie,	Rat,	Dark, night.
Peola,	Peena.	To drink.
Can,	Kan,	Ear.
Dad,	Dada,	Father, Grand-father.
Jag,	Ag,	Fire.

* Should any real *Hindoostanee* scholars ever investigate this matter on the spot in Europe, their evidence and observations will probably settle the matter effectually, one way or other, for ever.

Gipsy.

Gipsy.	*Hindoostanee,*	*English.*
Peroe,	Pyr,	Foot.
Valashtee,	Bilisht,	Finger, a span.
Por,	Pŏŏr,	Full.
Mutchee,	Muchee,	Fish.
Bootsee,	Buhotsee (in the feminine,)	Great, a great deal.
Gur,	G,hur,	House.
Shing,	Seeng,	Horn.
Ballow,	Bal,	Hair.
Tattoo,	Tutta,	Heat, hot.
Yacorah,	Yek G,huree,	An hour.
Bocolee,	B,hook,ha,	Hungry.
Shunalee,	Soona,ee,	Hearing.
Gecoa,	Jee, or Jee,oo, jee,ooka,	Life, living.
Liecaw,	Lik,ha,	Letters, any thing written.
Riah,	Ra,e,	Lord.
Rriena,	Ra,enee, Ranee,	Lady.
Dai,	Da,ee,	Mother, a nurse.
Mass,	Mas,	Meat or food, flesh meat.
Tod,	Dood,h,	Milk.
Boot,	Buhot,	Much, numbers.
Nack,	Nak,	Nose.
Nie,	Nuh,	Nail of the finger.
Nevo,	Ny,a, nou,	New.
Bouropanee,	Bura panee,	Ocean, sea, wave; the great water.

Gipsy.

Gipsy.	*Hindoostanee.*	*English.*
Rashee,	Rishee,	Priest; a saint or holy man.
Briskinee,	Burk,ha, burushna,	Rain, to rain, from the Sunskrit *vurshun-ung.*
Doriove,	Durec,a,	River.
Lolo,	Lal,	Red.
Bauro-chairee,	Buree ch,hooree,	Sword, a great knife.
Pan and Pon,	Buhin,	Sister, B is often interchangeable with P in the *Hindoostanee.*
Roop,	Roopa,	Silver.
Starrie,	Sitara, tara,	Star.
Sep and Sap,	Samp, surp,	Serpent.
Dicken,	Dak,hna,	Sight, to see.
Loon,	Loon, lon,	Salt.
Banaw,	Baloo,	Sand.
Chive,	Jeebb,	Tongue, ch is often interchangeable with *j*, and *v* with *b*.
Rook,	Rook,h,	Tree.
Dennam,	Dundan, dant,	Tooth.
Chalk,	Kaka or Chucha,	Uncle.
Panee,	Panee,	Water.
Jaw,	Ana jana,	To walk, to come, to go.
Bouro Matchee,	Buree Muchee,	Whale, a large fish.
Kalicoe,	Kul-ko,	Yesterday, with the postposition.

Gipsy.

Gipsy.	*Hindoostanee.*	*English.*
* Tober,	Tubl,	An Ax.
Tschor,	Chor,	A Thief,
Dori,	Dori,	A band or string.
Rajah,	Rajah,	A Lord or Chief.
Ranee,	Ranee,	Princess.
Raz,	Raj,	Principality.
Banduk,	Bundoog,	A Musket.
Gan Jagga,	Gawn, Juggah,	A Village or Place.
Jammadar,	Jemmadar,	A Commander or Officer.
Wesch,	Whaisha,	Forest or Wild.
Gour,	Gor,	The Grave.
Mul,	Mool,	Wine.
Latcho,	Acho,	Good.
Dur,	Dorr,	Far.
Perdo,	Poordo,	To fill up, to accomplish.
Cha, Chabben,	K,hana, Chabbna,	To eat.
Ischummedele,	Chooma Detee,	She kisses.
Jungustri,	Ungooshturee,	A Ring.
Aro,	Ard,	Meal.
Paka,	Punk,h,	A Wing.
Schut vinegar,	Khutta,	Sour.
Ker,	Ghur,	House.
Sapa,	Saboon,	Soap.
Aduito,	Dotuh,	Double.

Gipsy.

* The following are from Grellman's Vocabulary, and consequently often incorrect.

Gipsy.	*Hindoostanee.*	*English.*
Tatip,	Tapna,	To warm.
Surgawa,	Soonghna,	To smell.
Gewawa,	Gana,	To sing.
Mongna,	Mongna,	To solicit.
Pi,	Peena,	To drink.
Metschana,	Puhchanna,	To know.
Medikkaha,	Myn deekatha,	I saw.

There can be no doubt that many others might be selected, were it necessary to add more proofs of the identity or intimate connection of the *Gipsy* and *Hindoostanee* languages here.

XX. *On*

XX.

On the BURMHA GAME *of* CHESS, *compared with the Indian, Chinese, and Persian* GAME *of the same denomination.*

BY THE LATE CAPTAIN HIRAM COX.

Communicated in a Letter from him to J. H. HARINGTON, Esq.

DEAR SIR,

I HAVE now the pleasure to send you a drawing of the *Burmha* chess table, with the pieces arranged according to the ordinary mode of playing the game; and subjoin an account of the *Burmha*-game, with a comparative view of the Indian, Chinese, and Persian games; and should it appear to you worthy of notice, I have to request you will do me the favor to lay it before the society.

It has been said that an accurate judgment may be formed of any society from a view of the amusements of the people; this is one of those sweeping assertions which indolence too often induces us to admit without sufficient examination, and however true in a general sense, is little applicable to the purposes of life, for it often, indeed generally, happens, as in Lavater's System of Physiognomy, one feature counteracts the effects of another, so as to perplex the whole, and defeat the end of enquiry.

Are the gay airy Parisians, heretofore so celebrated for polish, and so conversant in the cant of philanthropy, more humane than our rough countrymen, who

who have been stigmatized as sanguinary, from their delighting in boxing, cock-fighting, and bear-baiting?—But instances of contradictions of this kind between particular habits, and general character in every nation, must be too familiar to you to require illustration by further examples; and I am sure you will agree with me, that it is the wisest and safest course to avoid forming general conclusions from partial views.

A member does not form a whole; and who has the means of examining and comparing all the parts of so stupendous a system, as forms the history and character of man, even in the meanest of the subdivisions of society? We therefore must not conclude that the *Burmhas* are a scientific or intelligent people, because they play chess; nor that they are brutally savage, because they sometimes eat the flesh of their enemies.

Chess, by universal consent, holds the first rank among our sedentary amusements, and its history has employed the pens of many eminent men. Among the number, Sir William Jones has obliged the world with an essay replete as usual with erudition and information. But while I avow the warmest admiration of his talents, and subscribe with all due deference to his authority, I must be allowed to acknowledge a difference of sentiment.

Sir William says, "The beautiful simplicity and extreme perfection of the game, as it is commonly played in Europe and Asia, convinces me that it was invented by one effort of some great genius, not completed by gradual improvements, but formed, to use the phrase of Italian critics, by the first intention." But it appears to me that all he afterwards adduces on the subject is so far from corroborating, that it is in direct contradiction of this opinion, and I trust my further combating it will neither be deem-

ed impertinent nor invidious. The errors of a great mind are, of all others, the most material to be guarded against; and Sir William himself, had he lived to reconsider the subject, I am sure would have been the first to expunge a passage of so unqualified construction. Perfection has been denied us undoubtedly for wise purposes, and progression is necessary to the happiness of our existence. No human invention is so perfect but it may be improved, and no one is, or has been, so great, but another may be greater.

I have elsewhere had occasion to observe, that, generally speaking, nature is slow, silent, and uniform in all her operations; and I am induced to think, that what is true of the material world, equally holds as to the intellectual. In this opinion I am supported by the testimony of Sir Isaac Newton, who, with equal modesty and truth, replied to one of his admiring friends, that if he surpassed others in his attainments, he owed it entirely to a patient habit of thinking. All great efforts are violations of the order of nature, and, as such, are rather to be deprecated than admired. In common language they are called convulsions, and I confess myself opposed to convulsions of every kind.

Sir William Jones's evidence goes to confirm the opinion that we are indebted to the *Hindoos* for the game of chess; but the description of the game which he has given from the *Bhawishya Puran* has nothing of that beautiful simplicity which called forth his admiration. Indeed he admits, that the Indian game, described by him, is more complex; and he considers it more modern than the simple game of the Persians, of which he could not find any account in the writings of the *Brahmans*.

He informs us that the *Sanscrit* name is *Chaturanga*, and the root from which the name of the game

game is derived in modern languages. It literally means the four members of an army, elephants, horses, chariots, and foot soldiers, the same as exhibited at this day; but the game described by him is more generally known by the name of *Chatúrájì*, or the *four kings*, since, he observes, "it is played by four persons representing as many princes, two allied armies combating on each side." The board is quadrilateral, with sixty-four checks as ours; but what forms one army with us, is divided in two, each having its king, elephant, horse, and boat, with four foot soldiers in front, placed at the left hand angle of each face of the board. The power of the king is the same as in the modern game; the elephant has the same powers as the English queen, moving at will in all directions; the horse the same as the modern horse or knight; the boat as the modern bishop, with the limitation of moving only two checks at once; the peon the same as the modern *pawn*.

This game is mentioned in the oldest law books, and is said to have been invented by the wife of Ravan, king of *Lanca*, (i. e. *Ceylon*,) in order to amuse him with an image of war (field war I suppose is meant,) while his metropolis was closely besieged by Rama, in the second age of the world. Rama*, according to Sir William Jones's Chronology of the *Hindoos*, appeared on earth at least three thousand eight hundred years ago; and this event happened in

* The high degree of polish which prevailed at the court of Ravan, at this early period, is well worthy notice. In a copy from an ancient *Hindoo* painting which I possess, his capital appears to be regularly fortified in the antique style, with projecting round towers and battlements, and he is said to have defended it with singular ability; hence he and his people were called magicians and giants, for to the invading Rama, and his hordes of Barbarian mountaineers, called in derision *satyrs* or *monkeys*, his science must have appeared supernatural. In fact, Ravan appears to have been the Archimides of *Lanca*.

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in an early part of his career; yet notwithstanding these proofs of antiquity and originality, Sir William Jones was of opinion that this rudimental and complex game is a more recent invention than the refined game of the Persians and Europeans; which he also states to have been certainly invented in India, and appears, therefore, to have considered the original. But, to admit this, would, I conceive, be inverting the usual order of things.

Two other distinctions are remarkable of the *Hindoo* game; the introduction of a ship or boat amongst troops, &c. embattled on a plain; and the use of dice, which determine the moves, and, as Sir William justly observes, exclude it from the rank which has been assigned to chess among the sciences.

In respect to the first of these distinctions, I cannot help suspecting a mistake in translating the passage, which I must leave to abler critics to decide. In explaining the meaning of *Chatur-anga*, Sir William says, "that is the four angas or members of an army, which are said in the *Amaracosha* to be, *Hasty áswa rat'ha pádátam*, or elephants, horses, chariots, and foot soldiers." And the same names are used in India at this day*.

Sir William notices the Chinese game as having a river described on the board, which the Indian board has not; and seems to infer that a ship or boat might be introduced in the Chinese game with propriety. Hence a query might arise whether the Indian board, as now used, is the ancient one appropriate to the game, in which a boat is said to be introduced instead of a chariot; but in the Chinese game, of which I have an account before me, although what is erroneously termed a river is delineated on the board, yet there is no ship or boat among the pieces. Instead

* See note at the end of this paper.

Instead of a boat, they have a chariot. How are we to reconcile these contradictions?—I fear, in the present state of our information, they are inexplicable. At all events I shall attempt only as distinct an account as is in my power of the four principal games and modes of playing chess in Asia, viz. first, the one from the *Purans*, cited by Sir William Jones as above; second, the Chinese, described by Mr. Irwin; third, the *Burmha;* and lastly, the Persian or present *Hindoostanee*; comparing them with each other and the English game; and must leave it to some more fortunate enquirer to determine which is the original.

I have given precedence to the game said to be invented at *Lanca,* as it appears to be the most ancient, according to the authorities adduced by Sir William Jones; and as the Persians admit that they received the game from India. I am aware that the honourable Mr. Daines Barrington, in a paper published in the Archæologia at London, gives it as his opinion that the Chinese game is the most ancient; and has taken great pains to disprove the Grecian claim to the invention, (vide 9th volume of the Archæologia.) But, according to the Chinese manuscript, accompanying Mr. Irwin's account in the Transactions of the Royal Irish Academy, the Chinese invalidate their claim of originality, by fixing the date of the game, they *assume* the honour of inventing, 174 years before the Christian era.

Ancient Hindoo Game of Chess.

TABLE.

Black army

NORTH.

Yellow army — WEST. — EAST. — Red army

4	5			1	2	3	4
3	5			5	5	5	5
2	5						
1	5						
						5	1
						5	2
5	5	5	5			5	3
4	3	2	1			5	4

SOUTH.

Green army

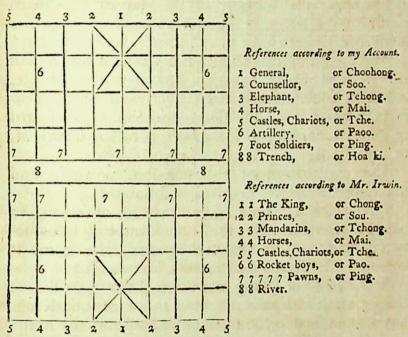
REFERENCES.

1 The King or Raja.
2 The Elephant or Hasti.
3 The Horse or Aswa.
4 The Boat or Nauca.
or The Chariot or Ratha.
5 The Pawns or Padata.

In the *Hindoo* game, I have already noticed, that the principal distinction from the English consists in having four distinct armies and kings; each army composed of half the number of pieces and pawns used in one of ours: secondly, the elephant holds the station and power of our queen; thirdly, there is a boat instead of our castle, but with the powers of a bishop limited to a move of two checks at once; fourthly, the pawn or peon has not an optional rank when advanced to the last line of the adversary's checks, merely assuming the rank of the piece whose place he possesses (excepting the boat); fifthly, the use of dice to determine the moves, as follows: When a cinque is thrown, the king or pawn must be moved; a quatre, the elephant; a trois, the horse; and a deux, the boat. Other variations are, that the king, elephant, and horse may slay, but cannot be slain; neither does it appear that the king can be

be removed to a place of more security, by any operation similar to the modern mode of castling. Indeed the mode of playing this game is very obscurely described; all that is known of it has already been published by Sir William Jones, in the Transactions of the Society, to which I must refer those who require further information.

Account of the Chinese Game of Chess.

TABLE.

Mr. Irwin's account I shall give in his own words as follows:—"The very next day my *Mandarin* brought me the board and equipage; and I found that the *Brahmins* were neither mistaken touching the board, which has a river in the middle to divide the contending parties, nor in the powers of the King, who is entrenched in a fort, and moves only in that space in every direction; but, what I did not hear before, nor do I believe is known out of this country, *(China,)* there are two pieces whose move-

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ments are distinct from any in the Indian or European game. The *Mandarin*, which answers to our Bishop in his station and side-long course, cannot, through age, cross the river; and a Rocket boy, still used in the Indian armies, who is stationed between the lines of each party, acts literally with the motion of the Rocket, by vaulting over a man, and taking his adversary at the other end of the board. Except that the King has his two sons to support him, instead of a Queen, the game in other respects is like ours, as will appear in the plan of the board and pieces I have the honour to enclose, together with directions to place the men and play the game."

The preceding diagram is the Chinese table, and differs from ours by having a chasm in the middle, called by some a river, and the crossed sections or forts in which move the *Chong* and *Sou*. The board or game, according to Mr. Irwin, is called *Chong-ki*, or royal game.

The explanation of the position, powers, and moves of the pieces, he gives as follows:

"As there are nine pieces instead of eight, to occupy the rear rank, they stand on the lines between, and not within, the squares; the game is consequently played on the lines.

"The King or *Chong* stands on the middle line of this row; his moves resemble those of our King, but are confined to the fortress marked out for him.

"The two Princes, or *Sou*, stand on each side of him, and have equal powers and limits.

"The *Mandarins*, or *Tchong*, answer to our Bishops, and have the same moves, except that they cannot cross the water, or white space in the middle of the board, to annoy the enemy, but stand on the defensive.

"The Knights, or rather horses, called *Mái*, stand and move like ours in every respect.

"The War Chariots, or *Tche*, resemble our rocks or castles.

"The

"The Rocket Boys, or *Pao*, are pieces whose motions and powers were unknown to us. They act with the direction of a rocket, and can take none of their adversary's men that have not a piece or pawn intervening. To defend your men from this attack, it is necessary to open the line between either, to take off the check on the King, or to save a man from being captured by the *Pao*. Their operation is otherwise like that of the rook, their stations are marked between the pieces and pawns.

"The five Pawns, or Ping, make up the number of men equal to that of our board (i. e. sixteen). Instead of taking sideways like ours, they have the rook's motion, except that it is limited to one step, and is not retrograde. Another important point in which the Ping differs from ours, is that they continue in statu quo after reaching their adversary's head quarters. It will appear, however, that the Chinese pieces far exceed the proportion of ours, which occasions the whole force of the contest to fall on them, and thereby precludes the beauty and variety of our game, when reduced to a struggle between the pawns, who are capable of the highest promotion, and often change the fortune of the day. The posts of the Ping are marked in front."

So far Mr. Irwin. His account being, according to my apprehension, indistinct and incomplete, and to my knowledge in some respects erroneous, I have been induced to make further inquiries on the subject, the result of which, I hope, will supply his deficiencies, or at least give us a more accurate idea of the Chinese game.

The game is called by the Chinese *Choke-choo-hong-ki*, literally the play of the science of war.

The piece 1, which we call the King, is named *Choohong*, which may be rendered the scientific in war, or generalissimo; he moves one pace at a time in any direction, the same as our King, but within the limits of his fort.

The

The two pieces of next rank, No. 2. 2. are called *Sou* by the Chinese, which literally means bearded old men, or men of great experience in war. These are supposed to act as counsellors to the *Choohong*, and have precisely the same moves and powers as the *Chekoy* in the *Burmha*, or Vizier in the Persian game, except that they are confined to the limits of the fort with the *Choohong*.

The two pieces, No. 3. 3. erroneously named *Mandarins* by Mr. Irwin, are called *Tchong* by the Chinese, which means an elephant; and they have precisely the same moves and powers as the elephant in the Persian and modern Hindoostanee game. That is, they move diagonally in advance or retrograde, always two steps at a move; but the Chinese *Tchong* has not the power of jumping over the head of an intermediate piece as the Persian elephant does; neither can it advance beyond the limits of its own section, for a reason I shall assign below.

The two pieces, No. 4. 4. are called *Mái* by the Chinese, meaning horse or cavalry; they have precisely the same moves and powers as in the English and Persian games, and can advance into the enemy's section.

The two pieces, No. 5. 5. are called *Tche* by the Chinese, meaning war chariots, and have the same powers and moves as the rooks or castles in the European game, advancing also into the enemy's section.

The two pieces, No. 6. 6. are called *Paoo* by the Chinese, meaning artillery or rocket men. The *Paoo* can move the whole range of both sections direct, transverse, or retrograde, like the English castle, and if any of the adversary's pieces or pawns intervene in the direct line, he takes the one immediately in the rear of it.

The pawns, No. 7. 7. 7. 7. 7. are called *Ping* by the Chinese, meaning foot soldiers; they move one square or step at a time, direct in advance, and take

4 their

their antagonist transversely to the right or left, (not diagonally as ours do,) nor have they the advantage of obtaining an advance rank as in the English game.

The blank space in the Table 8. 8. is called *Hoa ki* by the Chinese, which literally means a trench, and is understood to have been made for defence against an invading army. The horses, chariots, and foot soldiers are supposed to cross it by means of light bridges of planks; but these not being adequate to bear the bulk of the elephants, they are reciprocally obliged to remain within the limits of their respective sections.

In other respects the game is like the English one, and ends with destroying the forces on either side, or blocking up the *Choohong*. The board is not chequered black and white, but merely subdivided, as in the diagram: the pieces are round counters of wood or ivory, with the distinguishing names wrote on them, half dyed red, and half black.

Account of the Burmha Game of Chess.

TABLE.

3							3
	1	4	5	5			
	4	2	6	6	6	6	6
6	6	6					
					6	6	6
6	6	6	6	6	2	4	
			5	5	4	1	
3							3

RFFERENCES.

1. Meng, - - - The king.
2. Chekoy, - - - Lieut. Gen.
3. 3. Rutha, - - War chariots.
4. 4. Chein, - - Elephants.
5. 5. Mhee, - - Cavalry,
6. 6. 6. 6. 6. 6. 6. 6. Yein Foot soldiers.

The

The *Burmha* name for the game of chess is *chit-tha-reen*, a term applied by them either to a generalissimo, or warfare; an etymologist perhaps might trace it as a corruption of the *Sanscrit Cha-tur-anga*.

The annexed drawing and diagram will best explain the form of the pieces, &c. and ordinary array of the battalia.

No. 1. *Ming*, or the king, has the same moves and powers as in the English game, except that he cannot castle, neither do they admit of what we call stale mate.

No 2. *Chekoy*, or sub-general; he moves diagonally either way in advance or retrograde, but limited to one check or step at a move.

No. 3. 3. *Rut'ha*, war chariot; they have exactly the same moves and powers as the English castle or rook.

No. 4. 4. *Chein*, elephants; they have five distinct moves; direct 1. diagonal in advance 2. diagonal retrograde 2. but limited to one check or step at a move; they slay diagonally only; the move direct in advance being only intended to alter the line of their operations, so that they may occasionally have the powers of our king's or queen's bishop.

No. 5. 5. *Mhee*, cavalry; they have exactly the same moves and powers as in the English game.

No. 6. 6. 6. 6. 6. 6. 6. 6. Yein, or foot soldiers; they have the same moves and powers as in the English game, except that they are limited to one check or step at a move, and that the right-hand pieces only are susceptible of promotion to the rank of chekoy, (in the event of his being taken.) It is not necessary for this promotion that they should have advanced to the last row of the adversary's checks, but to that check which is in a diagonal line with the left-hand check in the last row of the adversary's section; consequently the right hand pawn or yein, according to the diagram, will have to advance four steps to obtain the rank of chekoy; the 2d yein 3 steps;

steps; the 3d yein, 2 steps; the 4th yein, 2 steps; and the 5th yein, 1 step.

Although the array of the battalia is generally as in the diagram, yet the *Burmhas* admit of great variations; each party being allowed to arrange their *pieces* ad libitum; that is to say, they may strengthen either wing, or expose the king, according as they estimate each others abilities, or as caprice or judgement may influence them. In some respects this is tantamount to our giving a piece to an inferior player, but the variation is only to be understood of the pieces, and not of the pawns.

This liberty, added to the names and powers of the pieces, gives the *Burmha* game more the appearance of a real battle than any other game I know of. The powers of the Chein are well calculated for the defence of each other and the King, where most vulnerable; and the *Rut'ha* or war chariots are certainly more analogous to an active state of warfare than rooks or castles.

Persian and modern Hindoostanee Game of Chess.

TABLE.

5	4	3	2	1	3	4	5
6	6	6	6	6	6	6	6
6	6	6	6	6	6	6	6
5	4	3	2	1	3	4	5

REFERENCES.

1	Sha or Padsha,	The King.
2	Vizier or Firz,	General.
3 3	Fil or Hust,	Elephant.
4 4	Asp or Ghora,	Cavalry or Horse
5 5	Rookh or Ruth,	War Chariot.
6 6 6 6 6 6 6 6,	Piadah or footmen.	

The

The Persian game and table are both called *Shatrang*, or more commonly *Shutrunj*, the form of the table and arrangement of the pieces as in the diagram.

No. 1. *Sha*, or *Padsha*. The king has the same moves and powers as in the English game, but cannot castle, nor is stale mate admitted.

No. 2. *Firz*, or more commonly *Vizier*, the general. It is the first piece moved on opening the game, advancing one step direct in front, his piadah moving one step at the same time; this is said to be done by command of the king, that he may review and regulate the motions of the army; afterwards he can only move diagonally, in advance or retrograde, one check or step at a move, the same as the *Burmha* chekoy.

No. 3. 3. *Fil* in Persic, *Hust* in Hindoostanee, elephants. They move diagonally in advance or retrograde, always two steps at a move, and have, what Mr. Irwin calls, the motion of a rocket boy hopping over the head of any piece in their way, except the king, and taking any piece which stands on the second check from them in their range.

No. 4. 4. *Asp*, Persian, or *Ghora*, Hindoostanee, horse or cavalry; they have the same moves and powers as the English knight.

No. 5. 5. *Rookh*, Persian, or *Rut'h*, Hindoostanee, war chariots; they have exactly the same moves and powers as the English rook or castle.

No. 6. 6. 6. 6. 6. 6. 6. 6. *Piadahs*, or peons, footmen; they have the same moves and powers as the English pawn, except that they advance only one step at a time on opening the game, and that when any of them arrive at the last line of checks on their adversary's section, should their own general have been taken, they are then called *firz*, and distinguished by a pawn of the adversary being placed on the same square with them.

When the king is checked by another piece, they say

say *shah*, *shah*, or *kist*, (the latter an Arabic word;) and when check-mated, they say *shah-mat*, which means the king is conquered or driven to the last distress; or sometimes *boord* or *burd*, the prize is gained or carried, though this expression is more generally used when all the pieces are taken except the king, and the game is consequently won.

I shall now make some observations on the foregoing games, and compare them with each other.

As far as record is to be admitted in evidence, the first, or *Hindoo* game, above described, is the most ancient, and, to my apprehension, it has great internal marks of antiquity, namely, the imperfections incident to rudimental science.

A view of the table, &c. will be sufficient to convince any one who has the least knowledge of tactics, or the science of chess, of the imperfections of the *Hindoo* game.

The weakest flank of each army is opposed to its antagonist's forte—and the piece in each army which would be of most use on the flanks, is placed in a situation where its operations are cramped; and although it appears that two armies are allied against the other two, yet the inconvenience of their battalia in a great measure remains; besides, it also appears that each separate army has to guard against the treachery of its ally, as well as against the common enemy; for it is recommended, and allowed to either of the kings, to seize on the throne of his ally, that he may obtain complete command of both armies, and prosecute conquest for himself alone. But if the battalia were as perfect as in the European game, the circumstance of using dice, to determine the moves, is fatal to the claim of pre-eminence, or of science, which attaches to the European game, and places the ancient *Hindoo* game on a level with back-gammon, in which we often see the most consummate abilities defeated by chance.

Exclusive

Exclusive of the definition of the game in the *Amaracosha*, namely, that the four *angas* or members are elephants, horses, chariots, and foot soldiers, there are contradictions in the rules given by Gotoma and others translated by Rad-ha-cant, which are irreconcilable, unless we suppose they treat of different games. The first says, that "the king, the elephant, and the horse may slay the foe, but cannot expose themselves to be slain." Hence we infer that the ship and foot soldier alone are vulnerable. In another place the commentator says, "If a pawn can march to any square on the opposite extremity of the board, except that of the king or ship, he assumes whatever power belonged to that square, which promotion is called *shat-pada*, or six strides." This contradicts the former rule. And again, "but this privilege of *shat-pada* was not allowable in the opinion of Gotoma; when a player had three pawns on the chess board, but when only one pawn, and one ship remained, the pawn might even advance to the square of a king or ship, and assume the power of either." From the whole we may gather, that in this game there is much abstruseness with little science, which affords strong presumption of its being rudimental.

I have placed the Chinese game the second in the series, because there is a record of its relative antiquity; but not from conviction, for the next improvement of the ancient *Hindoo* game appears to me to be that which at present obtains amongst the *Burmhas*, who are *Hindoos* of the *Pali* tribe, and derive all their literature and science from the common source. * In the *Burmha* game the first dawn of

* The chess men I had made at *Amarapoorah*, the *Burmha* capital, were the workmanship of some *Cossays*, natives of the kingdom of *Munipore*, who, as well as the *Burmhas*, are of the sect of Budda, and form the intermediate link between them and the *Bengallies*.

of perfection appears, while the ancient *Hindoo* names, according to the *Amaracosha*, are retained, the two armies are consolidated, and commanded by a general immediately under the eye of the king, the order of the battalia improved, and chance rejected.

The Persian game is but a slight variation in principle from the *Burmha*; the order of battle is restrained to one mode, and the foot soldiers and principals each drawn up at the extreme face of the board or field of battle, in rank entire, according to the improved system of modern warfare. Other alterations appear to me adventitious, or the effect of caprice rather than judgment.

The modern European game appears an improvement on the Persian, and only requires that the original names should be restored to the pieces to give it full claim to pre-eminence.

I am at a loss where to place the Chinese game, but its claims to precedence are of little importance. The account of its invention, for which we are indebted to Mr. Eyles Irwin, is as follows:

"Translation of an extract from the Concum, or Chinese Annals, respecting the invention of the game of chess, delivered to me by *Tonqua*, a soldier *mandarin* of the province of *Tokien*."

"Three hundred and seventy years after the time of Confucius, or 1965 years ago, (174 years before Christ,) Hung Cochee, king of *Kiangnan*, sent an expedition into the *Shensi* country, under the command of a *mandarin*, called Hemsing, to conquer it. After one successful campaign, the soldiers were put into winter quarters, where finding the weather much colder than what they had been accustomed to *, and being also deprived of their wives and families,

K k the

* *Shensi* is the north west province of China, and mountainous.

the army in general became impatient of their situation, and clamorous to return home. Hemsing, upon this, revolved in his mind the bad consequences of complying with their wishes; and the necessity of soothing his troops and reconciling them to their position appeared urgent, in order to finish his operations the ensuing year. He was a man of genius as well as a good soldier, and having contemplated some time on the subject, he invented the game of chess, as well for an amusement to his men in their vacant hours, as to inflame their military ardour, the game being wholly founded on the principles of war. The stratagem succeeded to his wish; the soldiery were delighted with the game, and forgot in their daily contests for victory the inconvenience of their post. In the spring the general took the field again, and in a few months added the rich country of *Shensi* to the kingdom of *Kiangnan*, by the defeat and capture of Choupayen, a famous warrior among the Chinese. On this conquest Hung Cochee assumed the title of emperor, and Choupayen put an end to his own life in despair."

In the course of my reading I have met with a similar tale among the Persians; but such tales are easily fabricated, and from the complaisance of national vanity as easily credited.

That Hansing introduced this game with modifications suited to the genius and manners of the Chinese for the purposes ascribed above, I can readily believe; but the introduction of artillery or rocket boys, the general perfection of the game, similitude to the *Hindoo game*, and date of the supposed invention, are strong evidences against its originality.

I am aware that there are many other games of chess played in Asia; but I consider them merely as anomalies, unimportant or unworthy of note; and

 the

the four I have adduced are the principal, to which all the others may be referred.

I shall conclude this long and irregular dissertation with noticing the various etymologies of the terms, pieces, &c. &c.

The Honourable Mr. Daines Barrington has taken considerable pains on this subject in the essay above noticed; and the reason he assigns for the uncouth form of the pieces as made in Europe is very just, viz. that we received the game from the Arabs, who, as *Mahomedans*, being prohibited the use of paintings or engraved images, merely gave to their chess pieces such distinct forms as enabled them to readily recognize them in play; and such arbitrary variation being once introduced, others naturally followed, according to the caprice or taste of each new innovator.

But he differs from Doctor Hyde and Sir William Jones in respect to our Exchequer being named from the chess-table; proving that the term was not directly so derived; but that is not proving it was not derived indirectly; for although the game of chess might not have been known to the nations of modern Europe, so early as the Norman Conquest; yet it appears from the check or reckoning board found at *Pompeii*, and from the Latin name Scaccario, that the use of the table was very early known in Europe; and therefore Sir William Jones may still be right in deriving exchequer from *Chaturanga*. One remarkable coincidence in the Asiatic tables may be noticed; they are all subdivided into sixty-four squares, but not checkered.

The piece we call the King is also so styled in all the games that I know, except the Chinese, who call it the *Choohong*, or scientific in war.

The piece we call the Queen, the honourable Mr. Barrington

Barrington derives from the Persian *pherz* or general; and exposes the absurdity of calling this piece a queen, by asking how we are to metamorphose a foot soldier or pawn into a queen, as admitted in the English game, &c. Sir William Jones more correctly writes it *ferz*, and adds "hence the French have derived vierge &c."—If so the blunder arises from French gallantry. Vierge in French is *virgo*, and consorted with the king they by a very natural transition made their virgin a queen. But whence the Persian title of *ferz?* Mr. Richardson merely informs us that *ferz*, *ferzeen*, *ferzan*, and *ferzee*, mean the queen at chess. The common term for this piece in the Persian language is *vizeer* or *vuzeer* a minister, but in their emphatic way of writing and speaking, they have in this case made a noun substantive of a distinctive adjective, to denote the eminence of the piece, as I shall have further occasion to notice. *Ferz* or *ferzan*, therefore, neither means queen nor general in a literal sense; but eminent, distinguished, &c. *Ferzee* further means science, learning, wisdom, &c.

The piece we call a Castle or Rook, the Honourable Mr. Barrington says, is derived from the Italian *il rocco*—but what is *il rocco* (the castle) derived from? Sir William Jones says, "it were in vain to seek an etymology of the word *rookh* in the modern Persian language, for in all the passages extracted from *Ferdausi* and *Jami* where *Rokh* is conceived to mean a hero, or a fabulous bird, it signifies, I believe, no more than a cheek or face."—My enquiries teach me that in this instance also a name has been formed from a quality; and that in modern Persian *rookh* means facing or bearing in a direct line; and applied to the *rookh* at chess, and its moves, is very appropriate; at the same time I have no doubt that

that the Persian word was originally derived with the game from the Hindoos, who call the piece *rot'h* and *rut'ha*; and denominate the ship or boat, which is substituted for the castle, either *naucá* or *róca*. The corruption is as easy as the French vierge from *pherz* or *ferz*, and the only difference is, that Persian pride has endeavoured to legitimise the blunder by assigning a reason for it.

The pieces we call bishops, the Hon. Mr. Daines Barrington says, are called by the French fou or fools, and supposes the epithet to have been bestowed on them by some wag, because kings and queens were anciently attended by fools.

I am ready to admit that war is but too often the offspring of vice and folly, and that it is no great proof of wisdom in bishops to forsake their habits of peace for war, but think it is refining a little too much, to stigmatise them in particular as fools on that account.—Sir William Jones, in my opinion, adduces a more legitimate derivation, supposing the fol or fou of the French (for it is pronounced both ways occasionally) to be derived from the Persian *fil* or *feel*, an elephant. In Italian these pieces are still denominated *il alsino* or the elephant, and so they were in England at the beginning of the seventeenth century.—Perhaps the French fou may have been derived from the Chinese fou, the grave councillors who attend on the *choohong* or general, and who have the same diagonal moves as the bishops; and their *mandarin* caps may have been changed with their names for mitres, as we now see them engraved.

The pieces we call knights or horses have in general the same appellation in other languages.

The pawns, it is easy to perceive, are derived from *paon* (a foot) *Hindoostanee*, *piadah* Persian, and *padati* Sanscrit.

The learned Doctor Hyde says, "that the word chess is derived from the Persian word *shah* or

 king,

king, which word is often used in playing, to caution the king against danger. Hence Europeans and others have denominated the game *Shachiludium* and *Shailudium*; and the English *Chess*."

The term Mate used at the termination of the game is from the Persian *shah-mat*, the king is conquered or driven to the last distress.

The Persians also have a term peculiar to themselves, to denote the advancement of a *pawn* or *piada*. When it arrives at the last line of checks in the adversary's division, they say it is *Jerzeen* or distinguished, and in case the *vizeer* or *Jerz* has been lost, it assumes its rank, and is distinguished by one of the adversary's pawns being placed on the same square with it.

When I sat down to write this letter, I had no idea of extending it to so great a length, nor had I, as you will easily perceive, formed any regular plan of discussion. I therefore fear it will not only be found tedious, but perplexed. Yet, however imperfect or unimportant in itself, I am induced to hope it will be received with indulgence, as tending to excite the inquiries of abler critics on a subject equally interesting and curious, and to produce that collision of mind whence truth is elicited.

I have the honour to remain,

Dear Sir,

Your obliged and faithful servant,

HIRAM COX.

Waujea Province of Chittagong, May 28th, 1799.

P. S. I have annexed a comparative Table of the names and terms used at the game of Chess in four principal Asiatic, and four principal European languages.

H. COX.

COMPARATIVE TABLE *of Terms used at the Game of Chess, in four principal Asiatic, and four principal European languages.*

English.	French.	Italian.	German.	Sanscrit.	Persian.	Chinese.	Burmha.
Chess,	E'checs,	Scacchi,	Scachkspiel,	Chaturanga, Chaturaji,	Shutrang, Shatranj,	Choke Choohong-ki,	Chit-tharein.
King,	Roi,	Ré,	Koenig,	Raja,	Sháh. Pádsháh,	Choohong, (Generalissimo,)	Meng.
Queen,	Dame,	Regina, Dame,	Koenigin, Dame,	Mantrí (A) (Prime minister,)	Vizír Ferz Ferzí (minister)	Sou, (Counsellor)	Chekoy. (General)
Bishop,	Fou,	Alfiño,	Springer,	Hastí, Pílu, Elephant,	Fíl Píl (Elephant,)	Tchong, Elephant	Chein, (Elephant.)
Knight,	Cavalier,	Cavaliere, Cavallo,	Ritter,	Aswa, (Horse)	Asp. Feres (Horse,)	Mái, (Horse	Mhee, (Cavalry.)
Castle or Rook,	Tour, Roi,	Rocco,	Elephant, Roche,	Rat,ha, (a Car) Nauca, or Roca (a ship or boat,)	Rukh,	Tche (War chariot,)	Rut,ha, (War chariot.)
Pawn,	Pion,	Pedina, Pedona,	Baur,	Padáti, Padica, (foot soldier,)	Peadah, Bidek,	Paoo, (Artillery,)	Yein, (foot soldiers)
Check,	E'chec au Roi,	Scaccoral Rè,	Schach,		Sheh, Kish, kisht, B.	Ping, Foot soldiers,	Kwai.
Checkmate, or mate.	E'chec et mat, Mat.	Scacco Matto,	Schach matt,		Mát. Sheh mát,		Shoombe.

N. B. The Sanscrit and Persian terms in this table are expressed according to *Sir W. Jones*'s system of orthography. *As. Res. Vol.* 1.

A. This piece is not used in the game of *Chatúrájí*, described in the preceding paper; but is mentioned in Sanscrit books as one of the pieces of the *Chaturanga;* the true game of Chess.

B These terms are more generally used than those stated in page 501, in which, by a typographical error, *shah* has been repeated for sheh, its synonyme. On the authority of an Arabic dictionary, the term *Kist* was mentioned, as of Arabic origin. But on further inquiry, the term used for *Check* appears to be *Kish* for *Kisht*, or the origin and meaning of which, see the dictionary of MENINSKI or RICHARDSON.

NOTE *referred to in page* 484, *and corrections of previous papers in this Volume, by* H. COLEBROOKE, *Esq.*

The term *(naucá)* which occurs in the passage translated by SIR WILLIAM JONES from the *Bhawishya Purán*, undoubtedly signifies a boat, and has no other acceptation. The four members of an army, as explained in the *Amara cósha*, certainly are elephants, horses, chariots and infantry. Yet, there is no room to suspect a mistake in the translation; on the contrary, the practice of the game called *Chatúráji*, confirms the translation; for a boat, not a chariot, is one of the pieces, and the game is played by four persons with long dice. Another sort of *Chaturanga*, the same with the Persian and the Hindustání chess, is played by two persons and without dice. In Bengal, a boat is one of the pieces at this game likewise; but, in some parts of India, a camel takes the place of the bishop, and an elephant that of the rook; while the Hindus of the peninsula (I mean those of *Carnátaca* above the *Gháts*) preserve, as I am informed, the chariot among the pieces of the game. I find also, in an antient Treatise of Law, the elephant, horse and chariot, mentioned as pieces of the game of *Chaturanga*. The substitution of a camel, or of a boat, for the chariot, is probably an innovation; but there is no reason for thence inferring a mistake in the translation, or in the reading, of the passage which SIR WILLIAM JONES extracted from the *Bawishya Purán*.

CORRECTION.

Page 180, note (3). *S'ácambharí* in the modern *S'ámbher*, famous for its salt lakes. It is situated at the distance of about thirty miles west of *Jeypúr*.

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APPENDIX.

RULES OF THE ASIATIC SOCIETY,

Continued from the Sixth Volume.

JANUARY 2d, 1800.

RESOLVED,

That in future the Meetings of the Society be held on the first Wednesday, instead of the first Thursday of every Month.

JULY 2d, 1800.

RESOLVED,

That the fixed Meetings of the Society be in future held Quarterly, on the first Wednesday of January, April, July, and October, and that if any business should occur to require intermediate Meetings, they may be summoned by the Presidents, for whom the right is reserved of appointing, when necessary, any other day of the first week in the foregoing months for the fixed Meeting of that quarter, in lieu of Wednesday aforesaid.

END OF VOL. VII.

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